Socrates Poisoned Again After 25 Centuries

Talks given from 19/02/86 pm to 15/04/86 am
English Discourse series
28 Chapters
Year published: 1988
The last chapter of the book, Ch.29, is taken from the Uruguay series, "Beyond Psychology", Ch 6.

Socrates Poisoned Again After 25 Centuries

Chapter #1

Chapter title: I belong to the whole world
19 February 1986 pm in

QUESTIONS FROM The Rajneesh Times, GERMANY.

Question 1
YOU ARE TRAVELING LIKE THE POPE. DO YOU WANT EVERYBODY TO BECOME A SANNYASIN?

The first thing to be remembered: you cannot compare me to the pope. He represents Jesus Christ, and through Jesus Christ he represents God.
I represent no one.
I represent only myself.
He is a carbon copy; I am an original.
The whole idea that somebody else can represent the truth, the experience of somebody else, is basically false. Either you know the truth or you don't know it. Those who know

it will not represent anybody else. Those who do not know it, their representation is a lie, is a fundamental falsehood. They are pretending to be somebody they are not.

The pope is infallible; I am just a human being -- more fallible than anybody else, because as I see it, the more mistakes you commit, the more mature you become. Every error is an opportunity to learn. Just don't commit the same mistake again and again -- that is stupidity. But commit as many mistakes as you are capable of -- don't be afraid -- because that is the only way nature allows you to learn. Just think of a person who has never committed a mistake. He will not have any growth, any maturity, any centering, any consciousness. He will be just a vegetable.

The pope pretends to be infallible. He has to pretend it, because the logic is that he represents Jesus Christ: if he is fallible then Jesus Christ is fallible. Jesus Christ represents God: if he is fallible then God is fallible. To make God infallible you have to make Polacks infallible, for the sheer sake of logic -- it has no existential truth in it.

His trip around the world is political, it is not religious. It has nothing to do with spirituality. It is an effort to convert more and more people to the Catholic church, because numbers mean power. Particularly in a world which is ruled by mobocracy, numbers are the greatest power. Now the pope has six hundred million Catholics in the world, and they are increasing every day. But the conversion of people to Catholicism is not conversion to spiritualism....

Islam used to convert people forcibly, with a sword in one hand, a naked sword, and in another hand, the holy KORAN. You could choose. Now, it is very difficult for human beings to choose a life of something which they

don't agree with, but they had to choose it because it was not a question of choosing between two doctrines, two philosophies: it was a choice between life and death. Life is good -- and who cares about the KORAN?

Mohammedans have converted millions of people just by forcing them with the sword; their only argument was the sword. Now the world has changed; its strategies have changed. If you go to somebody with a sword you will be imprisoned.

Christian missionaries are still doing the same thing, with a little change: in one hand is THE HOLY BIBLE, in the other hand is bread and butter. The world is so poor... and these people want the world to remain poor because they have been able to convert only the poor. This point has to be remembered: Christianity has not been able to convert a single cultured, educated, high-class person around the world. It has been able only to convert the beggars, the orphans, the starving, the dying, the sick.

Those people are not choosing Christianity, they are choosing bread and butter. They are hungry. They are choosing medicine and hospitals. They are choosing schools for their children. They have nothing to do with Christianity, but if all these things can come only through Christianity they are -- unwillingly -- ready to accept it. But willingly or unwillingly, they go on increasing the number of Catholics in the world. That makes the pope more and more powerful: wherever he has the majority of Catholics, that nation is under his thumb. Its politicians have to listen to him.

You cannot compare my trip around the world to a political trip of the pope. In fact I am traveling around the world against the political structures.

For example, in your own land, in Germany: I have never been there, and they are so afraid -- of a man who has never been there, who has never even applied for any visa for any tour -- that they have made a law that I cannot enter Germany. Strange world! I have not committed any crime on their land, I have not been there; I have not even asked them. They could have refused the visa; there was no need to make any law, but to be on the safe side...

I am taking a trip around the world, not to convert anybody -- I have never converted anybody in my life; it is the ugliest thing to do.

You have to understand the inner reality of converting a person. First you accept that you are right and the other is wrong, and he has to be put on the right path -- by any means. Nobody has any right to decide that. Any effort to convert somebody is against the basic right of human beings. It is interfering in their freedom, thinking; it is trying to enslave them.

You can express whatever ideology you have and then leave it to people. If it is better than their own, they may accept; if it is not better, they may reject. But whether they accept it or reject it is not your concern.

Conversion is a beautiful name for spiritual enslavement.

I have never converted anybody.

The people who have become sannyasins have become sannyasins on their own. It was their decision. They felt something, they recognized something, they experienced something.

Truth has its own fragrance.
Love has its own power.
Silence has its own impact. But there is no question of converting anybody. Sannyas is not a conversion. You are not moving from one ideology to another ideology -- from Hinduism to Christianity, from Christianity to Buddhism. That is simply changing prisons. Perhaps the other prison may be a little better, but a prison is a prison after all, and a better prison may be more imprisoning.
Sannyas is getting rid of all ideologies, of all prisons. It is not a new ideology that you have chosen -- you have chosen freedom from all ideologies. I don't have any ideology to preach to you. I have no doctrine to give to you, no catechism, no religion.
I can simply tell you that I was imprisoned in the same way you are. And there are ways -- just as I have come out of prisons, you can also. Nobody can prevent you, because your prison exists only through your agreement.
If you are a Christian it is your agreement; if you are a Buddhist it is your agreement -- unconsciously. In your very childhood they have forced the agreement on you and destroyed your innocence, your freedom, your search for truth.
My trip around the world is to make people free who are suffering under unnecessary slavery, suffering through belief systems -- in churches, in synagogues, in temples, but it is the same story in different names; there is no basic difference. All the religions are preventing people from knowing the truth.
And unless you know the truth of your being, you will never feel the great benediction of life. You will never be

able to overflow with joy just for the sheer fact of existence.

If you cannot experience truth, you will not be able to connect yourself with this vast cosmos which is your home, which has given birth to you, and which has the tremendous expectation of you that you will grow to the ultimate peak of consciousness... because through you, existence can become conscious; there is no other way.

Man is existence's most precious treasure -- which is being wasted by Christians, by Jews, by Hindus, by Buddhists, by Mohammedans. He is existence's greatest experiment. In this vast, infinite universe, only on this small earth has existence been able to produce this humanity, which has the potential to become totally conscious.

Existence expects much from you.

Just think: if humanity disappears from the earth, the whole existence will be dead. Not only this earth, all those millions of solar systems and millions of planets and stars will be simply dead. It is through thousands of years of tremendous effort that nature has brought matter to a point where it becomes conscious, alive.

Now all the religions are preventing consciousness from growing. They are all against existence, they are all against nature, they are all against you.

My trip is to make people aware of their imprisonment, to make them aware of their potential -- what they are and what they can become -- to make them aware that existence is waiting for something tremendously ecstatic to happen in them and nobody has the right to prevent it. You owe it to existence. It has given you birth; it has given you

everything. Just in gratitude, can't you give it back a conscious being?
Sannyas is not a religion, it is not a church.
I would love to see everybody on the earth being a sannyasin, but I would not make any effort to convert anybody into sannyas. I will simply explain the situation. I trust your intelligence; I don't see any need to convert you. Your intelligence has to be appealed to.
I know that there is not a single human being who would not like freedom, who would not like to be more loving and loved, who would not like to know the mysteries of existence, who would not like to live a life of joy, ecstasy, song and dance.
What is the need of converting anybody? I just have to explain to you things which somehow you already know, but your religions have covered them, forced them into your unconscious, and don't allow them to come to your conscious.
My work is deprogramming.
I am against all programs.
I don't have any program of my own. So I will go around the earth destroying the programs of people and making them free. I will not substitute any program, because that is again the same story: another prison -- maybe newly built, modern architecture, but it does not matter.
I want you to live in utter freedom under the stars, under the sky, and feel existence in as many ways as possible so that your life becomes poetry. That is what sannyas means to me.
When a man's life becomes poetry, becomes a song, becomes a work of art, a creativity, he has become a

sannyasin. Whether he knows it or not, it does not matter. The word `sannyas' does not matter; what matters is the content.
So I am not going to convert anybody. But millions of intelligent young people are ready -- it is just that they are surrounded with so much garbage, so many rotten traditions, orthodoxies, they don't see that there is any way out of it.
There is a way out of it.
In fact all those conditionings are not imprisoning you; you are holding and clinging to them. And that is the whole art of sannyas: how to relax and let those conditionings fall down and be shattered on the ground, leaving you as innocent as you were born.
Sannyas is a rebirth, but very much more significant than the first birth, because in the first birth you were very helpless. You had parents, you were dependent. They exploited your helplessness, perhaps with good intentions; I never doubt anybody's intentions. They took you to the church, they took you to the priest; you were ceremoniously made part of the religion. And they were thinking they were doing good -- without ever thinking what good it had done to them, what good it had done to their parents. They have been simply repeating a ritual, generation after generation.
Rebirth is a totally different phenomenon: you again become innocent like a child, but this time you are not dependent, this time you are not helpless. This time nobody can enforce anything on you: you have enough intelligence, enough logic, enough argumentative power -- it is not easy

to force stupid beliefs on you. That's your safeguard. The second birth is the beginning of a new life.
I would like the whole earth to begin a new life. It has become stagnant. It is living in such misery and suffering, and still nobody is there to say it -- that the people you depend on for your knowledge, your wisdom, are the cause of your misery.
All the religions of the world are against birth control. Naturally they have to be against it, because the more children there are, the more poverty there is going to be. And poverty is a great blessing to the religions: they can convert people, they can open hospitals, orphanages, schools. They can give just little pieces of bread, and comfort people very easily.
If the world is rich and there is nobody who is poor, the whole market from where religions get their slaves disappears. They are not worried about what no birth control can cause. It is causing great misery. This whole year in Ethiopia people have been dying continuously -- one thousand people per day -- and still Ethiopian priests are not for birth control. Not a single religious leader in the world has said that at least in Ethiopia birth control should be legalized, abortion should be legalized.
They call abortion a sin because it is God who is giving birth to children. It is all pure nonsense! Either God is absolutely an idiot... He does not understand simple economics, that if you give birth to so many children at least send with these children a piece of land, a factory, something to support them.
The earth remains the same. Its productivity is lessening every day because you have been producing for millions of

years. It is losing its power, it is becoming barren, and God is not doing anything for the earth, but he goes on sending children. And the priests and the representatives have their own designs -- they are not concerned about God.

As far as I know, God himself practices birth control, because he has only one begotten son, Jesus Christ. What happened afterwards? The only possibility is that he started using birth control methods; otherwise, up to now he would have created millions of Jesus Christs.

If you follow God you can understand at least one thing: that in the whole of eternity he has produced only one son -- that too, not from his own wife. He had not taken the risk of getting married, because women are women: they may start harassing, nagging, "I want another child; I want a girl. A boy is okay but I want a girl."

So he committed a crime and made the Virgin Mary pregnant. Nobody calls it a sin... and if it is virtue, then why has he stopped? There are so many virgins; particularly in Greece there are so many virgins -- he should make them all pregnant.

My effort is to go around the world to meet my people, many of whom know me, many of whom do not know me. But I would like to have a look into their eyes; perhaps something transpires.

It is a transformation, not conversion.

Perhaps they fall in love with me. And to fall in love with somebody who is against all religions, who is against all nations, who is against all governments, who is against all politicians, takes guts.

Just as Germany has made a law that they will not allow me to enter Germany... They are the most afraid people,

because I have the greatest number of sannyasins in Europe in Germany -- for the simple reason that Adolf Hitler completely destroyed the trust of the new generation in politicians. It also destroyed their trust in the so-called religions.

The pope in Italy was blessing and praying to God for the victory of Benito Mussolini who was a fascist and a partner in the second world war with Adolf Hitler. The German church was praying for Adolf Hitler to win the war and Adolf Hitler was killing millions of Jews; still the church was praying for him, not for those poor Jews who had nothing to do with it at all. And in England the Church of England and the archbishop of England were praying for the victory of England. They were all praying to the same God, and they were all representatives of the same God! Can't you see the contradiction?

The German youth is the most frustrated youth in the whole world. The credit goes to Adolf Hitler; he has done the groundwork for me.

Now the German youth is not ready to get into any imprisonment, either of religion or of politics; they want to remain totally free. And these stupid politicians say they can prevent...

Now that I am here, all my German sannyasins will be coming here. I will be moving around Germany. Don't let me in, but you cannot prevent my sannyasins coming out. In India, first they were trying to take my passport so that I could not move out of India. They informed all the Indian embassies around the world that nobody who wants to come to me should be given visas; no news media should be allowed to reach me, so that I can be isolated

completely, disconnected from the people. But politicians, I have always thought, belong to the very retarded class of intelligence. They did not have the idea that I could move to Nepal where no passport is needed, no visa is needed.
I have challenged all the governments of the world, that if any government has guts and courage and any pride then I am willing to be a citizen of that land -- give me a passport. And five governments have replied that they are willing; whatever the consequence they would like me to be their citizen. Now I have to choose amongst five.
They cannot prevent me: I will go around the world. I will tell my sannyasins in Germany to fight against the government peacefully, to go to the court, because it is absolutely illegal to prevent a person from coming into the country who has not done any harm to the country, who has never been in the country. This is unprecedented.
I certainly believe that you are going to win the case -- and it will be a good slap in the face of German politicians. I will come into Germany; just first you settle with your government. And they have turned it into a good opportunity, because before my coming there will be great publicity; the whole of Germany will be involved in it. Why should a government make a law which has never been made in any country, ever? So fight with the government, peacefully; go to the court. The law is in your favor, the constitution is in your favor, and the sympathy of the public will be in your favor. Use it as a good groundwork for my coming. And the day you are victorious, I will enter Germany. Thousands of people who may not have come in contact with me... the government will have forced them to come in contact with me.

It is a totally different kind of trip. For five years many of my sannyasins I have not seen: America was too costly for them to come. And it has been a heaviness on my heart, that just because of money -- which means nothing -- people cannot come in close contact with me. So I have decided that if they cannot come, if the thirsty cannot come to the well...

It is a saying of Mohammed's: The well cannot go to the thirsty -- but that is fourteen hundred years old. Now you can send pipes into every house! There is no need for the thirsty to come to the well; the well can come to the very innermost heart of the thirsty -- just a pipe has to be connected!

Technology has changed; proverbs take a little longer to change according to technology. But I would like to change it: If the thirsty cannot come to the well, now the well is ready to come to the thirsty. And this is not going to be only one trip, and not just for one or two days: I am going to be in each country for two months, three months, so I can come in contact with people. And this is going to be an ongoing thing.

I will have some place as a headquarters, so just when I am tired I can be there; otherwise I will be on the tour. So no need for people to come to me, I will be coming to them. That seems to be simple, more economical. And in this way many people who may not have ever come in contact with me will come in contact.

I am going to knock on everybody's door. And even the hardest person cannot refuse to open the door, at least just to see who the person is. And that much is enough: before he closes the door, I will be in.

But it is not a conversion. It is spreading more love, more freedom, more individuality, more truth, more search, more light, more consciousness.

Question 2
HOW DO YOU FEEL TO BE HERE IN GREECE, THE LAND OF SOCRATES?

Socrates is one of the persons I love the most. And coming here I feel tremendously joyous, because it is the same air Socrates must have breathed, the same land he must have walked, the same people with whom he must have talked, communicated with.
To me, without Socrates Greece is nothing. With Socrates, it is everything. The day Athens chose to poison Socrates, it poisoned the whole Greek spirit. It has never again been to the same heights. Twenty-five centuries have passed, but not a single man has been able to reach to the same glory, to the same light, the same insight.
Killing Socrates, Greece committed suicide.
And it can be seen easily. If they had listened to Socrates rather than poisoning him, and dropped their conditionings, which he was asking them to do, Greece would have been at the very top of the world today in intelligence, in consciousness, in the search for truth. But people are ignorant.
They have to be forgiven -- but they should not be forgotten. If you forget them, you are bound to commit the same mistake again. Forgive those people who poisoned Socrates, but don't forget, so that it never happens again.

There have been great people on the earth, but Socrates has something unique. There is Gautam the Buddha, Lao Tzu, Chuang Tzu -- in Greece itself there has been Pythagoras, Heraclitus; in Persia, Zarathustra... and many others, but none of them had a certain quality which only Socrates has. And that is a scientific approach about everything -- and that was his crime.

And you are all being benefited by science all over the world, not knowing that Socrates sacrificed himself for the same scientific enquiry. He was asking only one thing: that nothing should be believed. Everything should be experienced, experimented with, and unless there is evidence, evidence without exception, it should not be accepted. Even when you accept a thing as truth, if you are honest, accept it only as a hypothetical truth, because who knows? -- tomorrow there may be new facts known, and you will have to change the truth.

Nobody has been in the service of truth as much as Socrates. Even if you have found the truth -- today it looks absolutely true, not a single flaw, no possibility that it will ever be untrue -- still he says the scientific spirit will accept it only as hypothetical, for the time being... because eternity is ahead. Every day new facts will be discovered, and those facts may not go with your truth. You may have to change it, you may have to make place for those new truths. This is something absolutely unique in the whole world.

And the man was not like Jesus -- proclaiming himself the only son of God, or proclaiming himself a prophet or a messiah. That makes me tremendously respectful towards Socrates, and disrespectful towards all those pretenders who have been talking about being prophets and saviors

and messiahs. Socrates was far more intelligent than any of them, but still so humble that he remained just a human being, with no claim of being special, being higher.
Twenty-five centuries ago it was even more difficult, because in every country there were messiahs, prophets, messengers of God, sons of God. In that climate the man's humbleness is really surprising and makes him one of the most respected human beings who has ever walked on the earth.
Socrates does not believe in any God, but he does not say that there is no God. He is very scientific. He says, "As far as I have enquired, there seems to be no God, but who knows about the results of further enquiry? Take it as a hypothesis that there is no God, but if some day you discover God, hypotheses can be changed.
Socrates does not say that life survives after death. He says, "I will have to wait and see. When I die, only then can I see whether life survives after death or not, because nobody has come back from death and told us that life survives."
And never forget that this was twenty-five centuries ago. This man had such courage that when poison was given to him, he gathered all his disciples and said, "You have always been asking about whether life survives or not. This is a good chance, a great opportunity. If I had died an ordinary death then there would have been no opportunity. But now poison will be given to me" -- and poison kills very slowly -- "so I will report to you to the very last moment, till my tongue also becomes numb and I cannot say anything."
And as the poison is given he starts saying with closed eyes, "My legs up to the knees are dead. I don't feel them;

even by touching them I don't feel them. Life has gone out of them. But one thing is to be remembered: I am still feeling as whole as I was always. So the death of the legs has not affected my consciousness."

Then he says, "Half of my body, the lower half, is dead, but I am completely whole; half of my consciousness is not dead." Then he says, "My hands are becoming numb, my eyes are drooping, and I can feel that my tongue will stop any moment, so this is perhaps the last statement I have to make to you -- that life survives after death, because I can see death happening. Parts of my body are dead and I am fully alive. Nothing is missing. So I am certain that when my tongue stops, my eyes close, and my heart stops, it is not going to matter. But don't believe me; it is just a hypothesis for you. When you die, try it." Such a scientific spirit!

I feel immensely happy to be here.

I have loved Socrates much more than anyone else -- for his humbleness, for his scientific enquiry, for not creating a religion, not creating a theology, not creating a following, not becoming a prophet... which he was capable of, far more capable than Jesus or Moses or Mohammed. These people were all illiterate.

Socrates was far more sophisticated, as cultured as you can imagine. The temptation must have been there to proclaim himself a god, and by that proclamation he may have been worshiped and not poisoned. The same people who killed him would have worshiped him; they would have made churches, and they would have still been worshiping him.

It needs immense courage when you have such consciousness, such clarity, to remain humble and just

human -- knowing perfectly well that this is the way to death. Sooner or later these same people are going to kill you, these people whom you are trying to make free from all fetters. Still Socrates chose to remain human. That's why you don't see any religion after Socrates, no church, no theology, no holy scripture.

But the man did a great service: he made it clear that your prophets and your messiahs are pretenders. And you are such that you get into the traps of pretenders very easily, because they strengthen your conditioning; they help you to remain in your prison. And they call your prison by good names, so you are happy.

With a man like Socrates you are not happy because he says exactly what the situation is -- that you are a prisoner, and you have to come out of it.

People are lazy; people want not to change.

People simply want consolations.

Somebody should come as if he is from somewhere higher, coming from God himself to tell them, "You are perfectly right -- just go on believing in God. Go on praying to God every night for two minutes, and everything is perfectly okay with you." This you enjoy, because it saves you all the trouble of change.

People like Socrates seem to be very dangerous because they go on hitting hard on your consolations: they take away all your conditionings, they expose you to your reality. Their work is surgical. It hurts, it is painful, but that is the way a new man can be born.

What Socrates was doing twenty-five centuries ago, I am doing now.

Twenty-five centuries have gone by without any change as far as humanity is concerned. Three times they have tried to kill me... three attempts on my life. In every possible way the same people whom I am trying to make free, trying to take their chains away, are ready to kill me. Humanity has not changed. It will still do the same.

But what Socrates was not capable of doing, I am capable of doing.

He remained in the very small area of Athens, not even the whole of Greece. Athens was a city-state, and he remained an Athenian for his whole life.

I belong to the whole world.

In a small place you may not get people of courage, but in the whole world you are bound to come across thousands of people who have the capacity to become a Socrates. So I am in a better position.

And you are the evidence for it. All around the world now we have three to four million people whose hearts are with me. This is a great revolution. And their number is going to increase as I will be coming to every nook and corner of the world.

We have to create a world force against the ignorant masses, so there are no more poisonings of Socrates, so they cannot dare to do it. Otherwise you will go on moving in the same vicious circle: every time a Socrates is there, you kill him.

In the whole history of Greece there is no other name comparable to this man's. Nobody comes even close to his shoulders. He stands high like a great mountain peak. Perhaps people become jealous seeing such a great man -- such humbleness, such intelligence, such sharpness, such

beauty. Perhaps they start comparing themselves with him and feel very inferior, and the inferiority becomes revengeful.

In India there is a proverb that the camel does not want to go near a mountain -- he likes to live in the desert. There, he is the mountain. But near the mountain he feels very bad -- he becomes just a rat.

But if we have millions of people around the world, then the ignorant mob can be prevented -- and it should be prevented, so that never again does any Socrates have to be crucified, poisoned, killed. They are our very cream. We should learn their art of growth, transformation, and how they have attained to such humbleness, such silence, such peace, that even when he is dying...

The sentence was given that exactly at sunset Socrates should be given the poison. He looks from the window and he says, "The sun has set! The man outside who is preparing the poison -- tell him that he is late and he should never be late when he is on duty."

The man came in. He said, "You are a strange person! Just out of love for you I am delaying the process so that you can live a little longer. I have given poison to many people -- this is my profession -- but my heart is trembling, my hands are trembling. What I am doing is not right. I want to delay it as long as I can."

Socrates says, "No, that is not right. You do your duty; your personal feelings should not come into it. And moreover, I am so curious to go into death because I have lived a long life, I have known all the secrets of it, but death is such a great adventure, such an unknown. So don't delay it, just bring the poison."

People who were not afraid of death, we have killed. And these were the people who had known life; that's why they were not afraid of death. Deep down they have known that there is something that is going to continue, but they didn't have any proof, any evidence. Hence Socrates will not say it; he will say it only when the evidence is there. Such devotion to the scientific spirit! That's why no religion has been created after him.

And my effort is that the future religion should be nothing but a science. Just as there are other sciences -- they are the sciences of the objective world -- there should be one more science, of the inner, subjective world. There is no space or scope for any religion at all. The scientific spirit is capable of revealing the truth of the object and it is capable of revealing the truth of the subject, of your interior.

I am immensely happy to be here because of Socrates, but immensely sad too because of the people of Greece who poisoned the man.

Question 3

FOR A LONG TIME I HAVE BEEN LOOKING FOR AND CLINGING TO METHODS TO BECOME TRANSFORMED. NOW, AFTER FOUR YEARS IN COLOGNE'S WIOSKA COMMUNE, I FEEL VERY RELIEVED NOT TO PUSH MYSELF.

CAN IT BE I AM ALREADY LIBERATED WITHOUT BEING AWARE OF IT?

I AM GERMAN, AND MY PROGRAM IS THAT WITHOUT IMMENSE EFFORT YOU GET NOWHERE.

One thing is certain: you are German; otherwise you cannot ask, "Can a man be liberated without knowing it?"
Liberation comes with consciousness:
There is no unconscious liberation.
And your German programming, that nothing can be achieved without great effort, is the barrier. It is true as far as the outside world is concerned: nothing can be achieved without great effort. But the laws of the outside world are not applicable to the interiority of your being. In fact you will have to find just the opposite laws -- you are moving in the opposite direction.
When you are moving outwards, that is one direction; when you are moving inwards, you are moving in exactly the opposite direction. So if the law is that nothing can be achieved in the outside world without great effort, then the law for the interior world will be that nothing can be achieved with great effort.
The only way to achieve something in the interior world is let-go -- a kind of effortlessness, a relaxation. It is not a doing; it is nondoing. It is not action; it is inaction. And it seems difficult because everybody from the very beginning is told, "Do something; don't just go on sitting there! Something is always better than nothing." In the inner world these are not the laws.
Nothing is better than everything.
In the inner world, don't do anything: just sit there! That will work because whenever you are doing something, you are involved with something else; when you are not doing anything then you relax in yourself. Where to go? Even going is not allowed, because it is part of action.

So just simply get centered in yourself, and in those moments when you get centered in yourself is the possibility of liberation, the first glimpse of the world of inner sky, of inner stars....

Your German programming is certainly a difficulty. I have never heard of any German becoming enlightened before Vimalkirti -- Vimalkirti was my sannyasin. But I have never heard in the whole of history that any other German has ever become enlightened. Germany can produce two world wars. It has produced great warriors, great philosophers, great theologians, but it has not proved helpful in producing a single enlightened man, for the simple reason that the whole programming is such that it creates soldiers, not sannyasins. The German soldier has a beauty that no other soldier has.

When Vimalkirti came to me and became a sannyasin I had no idea that he was the great-grandson of the German emperor -- he never told me. He was a rare human being: being a part of the oldest royal family in Europe, he was just working as a guard in front of my house. You will be surprised -- for years he was there, meditating, doing his work, but he never told anybody.

When he died, only then did we become aware that he was the great-grandson of the German emperor. He was perhaps the first German man who had become enlightened, and the reason seems to be that he came from the royal family so he was not programmed as every other German is programmed. Because he came from the royal family, he had a certain rebelliousness in him. His family was no longer in power; otherwise he would have been the emperor of Germany. He had a certain rebelliousness

against the whole of Germany and the whole German spirit, which had thrown his family and him from power.
He rebelled in every way. He married a sannyasin. The family was against it because she was not of royal blood. And he certainly insisted on marrying her only for that reason, that she was not of royal blood. That's how he was breaking his programming. When he came to me and I asked him, "Vimalkirti, what work would you like?" he said, "You simply say -- anything."
I loved the man from the very first moment I saw him. He had a certain quality. So I said, "Okay, you be my guard, because you are so silent you will not create any disturbance. You just sit by my door."
And he said, "I will remain grateful forever, because I would have never thought I would be so fortunate as to be so close to you. You will be sleeping just inside the door, and I will be sitting outside. You will be working inside, and I will be sitting outside. Just this closeness is enough for me; I don't ask for more. You have given me everything."
You have to understand that in the world the program that says you have to do much to get anywhere is perfectly right. If you are after money, if you are after position, power, then you have to do much. But if you are just to realize yourself, you have not to do anything, because you have got it already. Just a relaxed moment, a peaceful moment when your mind is not wandering anywhere and just settles within itself -- in that settling is liberation.
It will be possible, more possible because of your German program. It is easy to move from a hard program for doing, towards relaxation. For example, if I tell you to close your

fist as hard as you can -- that is a German fist -- how long can you keep it closed? Go on pressing as hard as you can, and there will come a moment when the fist will open by itself because you will not be able to press it anymore. There is a limit. To keep the hand open you don't need any energy; it is its natural state. But to keep the fist closed is not its natural state; some force is needed.
So you have been keeping your fist very much closed. Just relax it. Just be a little less German and a little more human. And you will not be losing anything; you will be gaining immense treasures.

QUESTION FROM Rajneesh Times, HOLLAND.

Question 4
THE MAIN ISSUE IN THE COMING PARLIAMENTARY ELECTION IN HOLLAND IS EUTHANASIA. POLITICIANS ARE FIGHTING ABOUT THE RIGHT FORMULA FOR LEGISLATION OF THE ISSUE. PLEASE COMMENT.

Euthanasia, or the freedom to choose your death, should be accepted as a birthright of every human being.
A limit can be put to it, for example, seventy-five years. After the age of seventy-five the hospitals should be ready to help anybody who wants to get rid of their body. Every hospital should have a place for dying people, and those who have chosen to die should be given special consideration and help. Their death should be beautiful. Every hospital should have a teacher of meditation. The person who is going to die should be given one month and

will be allowed... if he changes his mind he can go back, because nobody is forcing him. Emotional people who want to commit suicide cannot remain emotional for one month -- emotionality can be momentary. Most of the people who commit suicide, if they had waited one moment longer, they would not have committed suicide at all. It is out of anger, out of jealousy, out of hatred or something that they forget the value of life.

The whole problem is that the politicians think accepting euthanasia means suicide is no longer a crime. No, it does not mean that. Suicide is still a crime.

Euthanasia will be with the permission of the medical board. One month's rest in the hospital -- every kind of help that can be given to the person to become calm and quiet... all friends coming to meet him, his wife, his children, because he is going on a long journey. There is no question of preventing him -- he has lived long, and he does not want to go on living, his work is finished.

And he should be taught meditation in this one month, so that he can do meditation while death comes. And for death, medical help should be given so it comes like a sleep -- slowly slowly, side by side with meditation, sleep going deeper. We can change thousands of people's deaths into enlightenment.

And there is no fear of suicide, because he is not going to commit suicide; if somebody tries to commit suicide he will still be committing a crime. He is asking permission. With the permission of the medical board... and he has one month's time in which he can change his mind at any moment. On the last day he can say, "I don't want to die" --

then he can go home. There is no problem in it: it is his decision.

Right now there is a very strange situation in many countries. People try to commit suicide -- if they succeed, good; if they don't succeed, then the court gives them the death sentence. Strange! -- they themselves were doing that. They were caught in the middle. Now for two years a trial will go on; judges and advocates will be arguing, and this and that, and finally the man has to be hanged, again. He was doing that in the very first place, by himself! Why all this nonsense?

And euthanasia is becoming more and more a need, because with medical science progressing people are living longer. Scientists have not come across any skeleton from five thousand years ago of a person who was more than forty years old when he died. Five thousand years ago the longest a person was going to live was forty, and out of ten children born nine were going to die within two years -- only one would survive -- so life was immensely valuable. And Hippocrates gave the oath to the medical profession that you have to help life in every case. He was not aware, he was not a seer. He had not the insight to see that a day could come when out of ten children, all ten would survive. Now that is happening. On the one hand, nine more children are surviving; and on the other hand, medical science helps people to live longer -- ninety years, one hundred years is not rare. In developed countries it is very easy to find a ninety-year-old person or a one-hundred-year-old person.

In the Soviet Union there are people who have reached one hundred and fifty years, and there are a few thousand

people who have reached one hundred and eighty years of age -- and they are still working. But now life has become boring. One hundred and eighty years, just think of it, doing the same thing... even the bones will be hurting. And they have yet no possibility of death; death still seems to be far away -- they are still working and healthy.

In America there are thousands of people in the hospitals just lying in their beds with all kinds of instruments connected to them. Many are on artificial breathing machines. What is the point if the person himself cannot breathe? What do you expect him to do? And why are you burdening the whole nation with this person when there are many people dying on the streets, starving?

Thirty million people in America are on the streets without shelter, without food, without clothes, and thousands of people are taking up hospital beds, doctors, nurses -- their work, their labor, medicines. Everybody knows they will die sooner or later, but as long as you can you should keep them alive.

They want to die. They shout that they want to die, but the doctor cannot help in that. These people certainly need some rights; they are being forced to live, and force is in every way undemocratic.

So I want it to be a very rational thing. Make it seventy-five years or eighty years; then life is lived enough. The children are grown up... when you are eighty your children will be fifty, fifty-five; they are getting old. Now there is no need for you to be bothered and worried. You are retired; now you are simply a burden, you don't know what to do. And that is why old people are so irritable: because they don't have any work, they don't have any respect, they don't

have any dignity. Nobody bothers about them, nobody takes note of them. They are ready to fight and be angry and shout. These are simply their frustrations that are showing; the real thing is they want to die. But they cannot even say it. It is unchristian, it is irreligious -- the very idea of death.

They should be given freedom, but not only to die; they should be given the freedom of one month's training in how to die. In that training meditation should be a basic part; physical care should be a basic part. They should die healthy, whole, silent, peaceful -- slowly slipping deep into sleep.

And if meditation has been joined with sleep they may die enlightened. They may know that only the body is left behind, and they are part of eternity.

Their death will be better than the ordinary death, because in the ordinary death you don't have the chance of becoming enlightened. In fact more and more people will prefer to die in the hospitals, in the special institutes for death where every arrangement is made. You can leave life in a joyous, ecstatic way, with great thankfulness and gratitude.

I am all for euthanasia, but with these conditions.

Socrates Poisoned Again After 25 Centuries

Chapter #2

Chapter title: Time knows only the present tense

20 February 1986 am in

Question 1
BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN LOVE AND HATRED, BETWEEN GOOD AND BAD?

They are the two sides of the same coin; there is not much difference. Love can change into hate, hate can change into love. And this change is possible only if they both have the same quality. When you are in love, hate is the repressed part waiting to take revenge. Out of that revengefulness comes jealousy, and all kinds of fights between lovers. Sooner or later the repressed hate is going to destroy the very phenomenon of love. Once you are not lovers, you become enemies. The most difficult thing in this world is to love someone, then to fall out of love and still be friends. And the same is true about good and evil, God and the devil; they exist together. It is surprising that nobody has taken any note that there are religions which do not believe in a devil but they are also the religions which do not believe in God. They cannot believe in God without a devil. The devil is almost like a shadow of God. There are religions who believe in God and have wanted to destroy the devil for thousands of years. But they cannot destroy him because to destroy the devil would be to destroy God himself.
It will be significant to remember that the word `devil' comes from a Sanskrit root deva, which means `god'. They are two sides of the same coin, helping each other and nourishing each other, even though they are just pure imagination. Even in imagination you cannot separate them.

What you call good can become evil at any point. What you call evil turns into good. For example, all things that you call evil in peacetime suddenly change their character in wartime. Murder becomes good; the more people you kill, the more you are respected, the more virtue you win. And all that you are doing is evil -- the same act in times of peace will send you to jail or even send you to death. And the same act in wartime brings you gold medals, beautiful awards. What is good in peacetime is not good in wartime....

And the strangest thing to be noted is that they are interchangeable. Hence I don't teach you good, because to teach you good is to teach you evil. I don't teach you God, because to teach you God is to teach you the devil. I don't teach you the ordinary love that you know, because it brings hate with it.

There is a totally different kind of love and a totally different kind of good which comes out of meditativeness, which comes out of silence, peacefulness. It is not your act. You don't follow ten commandments, you don't follow any holy scripture; you simply follow your own insight.

Then you cannot say, "I have fallen in love." You can only say, "I have risen in love." And until you can say that, with your total heart behind it, that "I have risen in love," your love will always have something to do with hate. It will be polluted and poisoned.

This is the dialectics of the materialist world: it functions through its real contrary. If love is the thesis, then hatred is the antithesis; if God is the thesis, then the devil is the antithesis; if good is the thesis, then evil is the antithesis. And the misery of the whole world is that the people who

have been teaching God, love, good, have not been aware of the polar opposites which are coming in automatically. And they have not been able to give a synthesis, because in the synthesis the good will disappear and the evil will disappear -- and something totally new will arise. God will disappear and the devil will disappear, and something totally new will arise. All the religions are afraid of the synthesis.

Jesus says, "Love your enemies, just as you love yourself." In fact you always love your enemies. Who is your wife? Who is your husband? Can you find better enemies? And you love your enemies more than you love yourself. You have never loved yourself.

But the religions have not been able, up to now, to create a synthesis -- and that's my whole work: to give you a synthesis. For example, if your love comes out of your meditativeness, not out of your lust, then it will be more like compassion. And in that compassion there is no possibility of hatred.

If your experience of godliness comes through meditation, it will not be the experience of a personal God; it will be just a fragrance of godliness. Then there will be no need for a devil.

If your actions come out of your meditative awareness, not following fixed rules of right and wrong, then your actions will have something which is far above the duality of good and evil. They will be pure actions. They will fill you with joy, they will give you great ecstatic experiences, and that is their reward. Not that you do good here and your reward will be after you die, in paradise; you do evil here and your punishment will be in hell, after death. These are all bogus

theories, having no evidence in fact, having no science behind them.

Each act brings its reward or punishment immediately. Try to be a little aware, and out of your awareness let things happen and see: you are so full of joy, for no reason -- just because you have removed a stone which was lying on the street and may have hurt somebody, may have caused an accident. No religious scripture tells you to do it. It is not one of the commandments, but your alertness, your humanness, feels in the moment to remove it.

Out of your awareness you cannot become soldiers in a war because you will be able to see, with clear eyes, that you are going to kill people -- people who have done no harm to you personally, people just like you. They have their children, their wives, their mothers, their old fathers to take care of -- and you are killing the person just to get a gold medal. Your gun will slip out of your hand, and that will be an act of awareness. And you will feel tremendously blissful that it happened; even if you are being shot your death will be a glory, a peace, an adventure, a journey into a new world.

So as far as I am concerned, all dualities are part of the materialist world, part of the mind of man. But unless you get a little higher than matter and mind -- which is again a duality... So I don't teach materialism, I don't teach spiritualism. I teach a synthesis, something which is higher than both and which has no opposite to it. And this is the criterion: if you reach to a quality which has no opposite to it, then you can be certain you have attained something in your life.

Question 2
BELOVED OSHO,
WHAT ARE THE MAJOR MISTAKES IN BRINGING UP CHILDREN?

The major mistakes in bringing up children are many, but I will talk only about the most important. First: the idea that they belong to you. They come through you; you have been a passage, but they don't belong to you. They are not your possessions. Out of this idea of possessiveness many mistakes arise.

Once you start thinking that they are your possessions, you have reduced them into things, because only things can be possessed, not human beings. It is the ugliest act you can do. And those poor children are so helpless, so dependent on you, they cannot rebel. They accept whatever your idea is. And to protect your possessiveness you make them Christians the moment they are born. You make them Hindus, you make them Mohammedans, you make them Buddhists, you make them Jews -- you can't wait! And can't you see the absolute absurdity of it?

In politics, the person will be adult and capable of voting when he is twenty-one. Is religion something of lesser quality than politics?

But the child cannot even understand language and he is circumcised; he is told that he is a Jew. He is baptized, with no consent from his side -- for the simple reason that you don't need any consent from your furniture, where to put it, to keep it or throw it. You are behaving with your children in the same way, like things.

If the parents are really alert, conscious, they will wait for the child to grow up so that he can choose. If he feels like becoming a Christian, he is free. If he feels like becoming a Buddhist, he is free. But he should choose only when he decides.

My feeling is that if twenty-one is the minimum age for politics, then for religion forty-two should be the minimum age when people can decide. And in fact that is the time when religion becomes important. You have lived life; you have seen all the seasons of life -- forty-two is a very important turning point. You have to decide whether you will continue the same routine life, or you will bring some new dimension to it. And that new dimension is religion.

If the person chooses to be religious -- simply religious, not belonging to any organization, not belonging to any church -- that's perfectly good. He has chosen freedom. But it is personal, intimate, absolutely his own affair; nobody can interfere in it. But parents start interfering from the very beginning. Why the hurry? The hurry is that later on the child will argue, later on he will ask why he is a Jew -- because he was not born a Jew; no child is born a Jew or a Christian or a Hindu. All children are born as a tabula rasa: a clean slate. Nothing is written on them... pure innocence.

The first thing to remember is, don't reduce the child into a thing, by any of your efforts. Give him individuality; don't impose personality on him. Individuality he brings with himself; personality is imposed by the parents, by the society, by the educational system, by the church. If you understand, you will not impose anything on the child, you will help the child to be himself.

Certainly it is difficult. That's why all the societies of all the ages have chosen the simple path: it is simpler to impose something on the child. Then he is obedient; then he is not rebellious. He does not give you any trouble, he is not a nuisance. But if you give him total freedom and help him to be free and individual, he is going to give you trouble about many things. People have chosen to destroy the child rather than accept the troubles.

If you are so much afraid of troubles, it is better not to give birth to a child. But to give birth to a living being, and then to destroy it just for your peace of mind, is very inhuman. Children are the most enslaved class of people in human society, the most exploited -- and exploited "for their own sake."

The child, if he is free, is going to ask questions which you don't know the answers to. And your ego does not allow you to say, "I don't know" -- it is better to force the child to keep his mouth shut. Every parent is continually telling the children, "Shut up. Sit silently. When you grow old you will know the answer."

My grandfather used to tell me the same thing in my childhood. Year after year I continued to ask the same questions, and I asked him, "I am growing, but your answer remains the same: Shut up... when you grow up. Can you please tell me at what age I will know the answer?"

The day I asked him, I was fifteen. I said, "I have been hearing this for ten years. In ten years nothing has changed, and I suspect that even in a hundred years nothing is going to change. My question will remain a question and there is not going to be any answer. And you cannot look directly

into my eyes. You also don't know the answer, but you don't have the guts to accept it."

He was taken aback, shocked, but he thought that it would be better to say something, because it was going to happen again and again. He said, "You are right; I am sorry. I don't know the answer, I was just postponing it. I thought you would forget all about it. And that's how it has been all along. I had also asked the same question and I was told, `When you grow up you will know.' And now I am seventy-five, just on the verge of death, and I have not got the answer. Just by growing old, you cannot get the answer. I was hoping that you will also grow old, you will have your children asking you the same question, and you will say to them, `Grow old and you will get it.' This is how it has been done for centuries."

An individual child is troublesome because he is alive, because he is intelligent, because he can expose your ignorance. And you are ignorant in almost all the basic points of life. Do you really know God? Do you really know that Jesus Christ was the only begotten son of God? Do you know that there is a hell and a heaven beyond this life?

What do you know? Do you know yourself, who you are? -- except the name, which is a label glued to you after you were born, except your profession, that you are a doctor, that you are an engineer, that you are a scientist, that you are a professor. But this is not your being, this is your profession. What do you know about yourself?

The whole society has been living in utter ignorance -- and perpetuating it by not allowing children to be individual seekers, because it is through individual seeking that one

comes to know who he is, and whether there is any God or just a fiction. One comes to know whether his life is eternal or just confined to seventy years. Only experience... but experience needs enquiry, search. But all of that is being stopped by the parents, by the teachers, by the priests. Either they say that you will get it when you are old enough, or they give a fictitious answer, which the innocent child cannot argue against. They say that God created the world. Every child asks, "Who created the world?" Every child is being told, "God created the world." Do you really know? Were you a witness when God was creating the world? Was there any witness at the time of creation? If there is no witness, then what are the grounds on which you are basing your fact? And stupidity knows no limits.... Christians say God created the world four thousand and four years before Jesus Christ's birth. They exactly know the time -- four thousand and four years before Christ was born. Certainly it must have been January first, Monday. That can be easily inferred. But the whole answer is nonsense, because we have excavated ancient cities in China, in India, of civilizations which are seven thousand years old. Ruins of great civilizations -- they must have remained in existence for a few thousand years. We have found skeletons of animals fifty thousand years old. And according to Christianity, it is only six thousand years old -- the whole of creation!

But the child cannot ask. If he is too inquisitive, he is punished for it. If he is obedient, if whatever you say he accepts without any argument, he is praised. That's your story of Adam and Eve. Why were they expelled from the Garden of Eden? Because they disobeyed. There begins the

wrong upbringing of children. They were the first children, mythologically.

And what kind of father was this God, who told them not to eat from the tree of knowledge and not to eat the fruit from the tree of eternal life? Two trees are prohibited....

The story is significant. It shows what perhaps every father is doing: preventing the child from becoming wise, keeping him ignorant. But it is the natural curiosity of every child -- if you prevent him, if you tell him not to eat the fruit of this tree... In the Garden of Eden there must have been millions of trees. If God had not pointed them out, I don't think we would be sitting here; we would be still wandering in the Garden of Eden. It would have been almost impossible to find those trees.

The whole civilization, the whole evolution of man goes back to the disobedience of Adam and Eve. They ate from the tree of knowledge.

And you can see the antithesis that I was talking about just before: God says, "Don't eat from that tree," and the devil comes in the shape of a snake and says, "Eat it -- because if you eat it you will be wise, and if you eat from the other tree also, you will be as eternal as God, as wise as God. And that old guy is really jealous; he does not want you to be equal to him."

Now this is conspiracy! On the one side prevention, on the other side provocation. And what can you expect of innocent Adam and Eve? They ate from the tree of knowledge. They loved it -- for the first time they became alert, alert of their nakedness, alert of their animalness. But before they could reach to the other tree, they were expelled. They were caught red-handed and expelled from

the Garden of Eden, and since then man has been searching and searching for the other tree.

The whole scientific endeavor is nothing but a search for eternal life, and the whole religious endeavor is also nothing but a search for eternal life. The other tree we have missed. And the first tree has been so helpful to make us human beings -- now we know we can be equal to gods. All enquiries are basically to find some source so that life can be eternal... or perhaps it is eternal and we have to discover it.

What God did to his children, every father is doing to his children. It is perfectly right to say, "God, the father" -- they have a similarity. Every father should be called "Father, the God."

Obedience has become the basis of bringing up children, and that is the wrong basis. Intelligence, rebelliousness should be the basis. The child should say yes only when his intelligence says yes; otherwise he should say no. And his yes or his no has to be respected. He is a stranger from an unknown world, a visitor, a guest to your family. Behave with him as a friend, as a guest. He has every right to say no or yes, and you have to make it completely clear that whatever he says will be respected; otherwise we create yes-sayers. That is spiritual slavery.

In offices they are saying yes to the boss, in the home they are saying yes to the wife. They have forgotten completely that the word `no' exists. And it strange that `no' defines you, gives you a clear-cut personality; `yes' dissolves you. One should first learn to say no.

Your yes is meaningful only when you are also capable of saying no. If you are incapable of saying no, your `yes' is a robot `yes'. It is meaningless.
Children should be treated with great respect. All the societies have done just the opposite: they have been teaching children to respect the parents, respect the elders, the grandparents.
It was a continuous problem for me because in India the families are joined. In my family there were almost sixty people; everybody was an elder, and there was a continual exercise to touch their feet. Finally I said to my father, "Enough is enough. I don't see any point in it. I don't have any respect for these people; I don't see anything worth respecting in them. Why should I touch their feet?" I refused. My father said, "That is going to be a trouble."
I said, "That is your problem, that is not my problem. I have solved my problem. I will certainly touch the feet of somebody whom I feel respect for, whom I feel some deep love for. But why should I go on doing this exercise to every person for whom I don't have any feeling?"
But this is the way the children are being brought up: respect the old people. Why? Just because they are old? Has oldness something respectable?
And this is the same logic: respect the people who are dead, because they are even older. Respect the people who have been dead for thousands of years, because nobody can beat them. You are making the living respect the dead. You are making the fresh, the newly sprouting leaf respect the dead leaves which have fallen on the ground, or are just going to fall down.

In a right upbringing of children, children should be respected, because the old people are soon going to disappear, but children have a long life to live.

And respect has an alchemical effect. If children are respected, the very respect will prevent them from doing many things -- it goes against their respectability. It will make them do many things which they would not have ever cared to do, but now they are so much respected, they feel like being worthy of that respect. But right now the whole thing is upside down.

The children need to be taken care of, they need your help, but they don't need to be made dependent on you. Your real help will be to make them independent; your real help will be such that your help is no longer needed.

They are strangers in the world. You can keep an eye on them so that they cannot fall into a ditch, but there is no need to enslave them just to save them from the ditch. If these are the only two alternatives, I prefer the ditch. At least by falling in the ditch they will learn something. They will learn what ditches are; they will learn not to fall again into any other ditch. But slavery for their whole life, protection for their whole life, makes them incapable of learning.

When you send them to school, a basic education should be given to all children. By basic education I mean: one international language to create one world, their mother tongue, the three R's: reading, arithmetic, writing. You can see it: people's handwriting is so ugly for the simple reason that nobody pays any attention to their writing. And writing is their signature; it shows their whole personality, whether

there is a rhythm, an art. Their writing should be a painting, an art.

This should be the basic education. And after the basic education, the teachers, psychoanalysts, psychologists should be continuously learning about the children and what are their potentials. Tests can be developed which can give more evidence that the person can become a great musician or a painter or a poet or a scientist. Right now the whole world is in a chaos: the painter is making shoes, the man who was meant to make shoes is painting. Naturally, if you see the painting it looks crazy -- it is no wonder! Everybody is somewhere where he is not supposed to be. It is such a mess!

I am reminded of a great surgeon. He was the greatest surgeon in his country, very much respected, a Nobel prize winner -- and he was retiring. He was almost seventy-five, but still no young man was capable of doing such artful surgical work as he was capable of. Even at the age of seventy-five, his fingers were not trembling. He was a brain surgeon. In your small skull there are seven million nerves -- you can think how small they will be -- and when somebody is operating on the brain to remove some nerves, the danger is he may cut other nerves which are so close together, so the hand has not to shake at all.

At the age of seventy-five he was still a perfect surgeon, and all the doctors and the surgeons had given him a party because he was retiring. They were dancing, singing, but he was sitting in a corner, sad, with tears in his eyes. One of his old friends came by and he said, "What is the matter? Everybody is so happy and you are looking so sad -- I even see tears in your eyes." He said, "Yes, there is a reason. In

the first place I wanted to become a dancer, I never wanted to become a surgeon. My parents forced me. Although I became the most famous surgeon, it was not my heart's desire. I would have been far happier just with a guitar on the street as a beggar -- a singer, a dancer.

"All this fame has meant nothing to me. All these awards have meant nothing to me. Each award has only reminded me of one thing, that I am losing my life and I am not where I am supposed to be. And now my whole life is finished. These tears are... I am crying because... why could I not rebel against my parents, and just do whatever I wanted to do?"

The world is so miserable. Ninety percent of its misery and anguish comes from the fact that everybody is doing somebody else's work. Naturally he is not happy; he cannot put his whole soul into it.

So the parents should not decide where their children are going, in what direction. It should be decided by psychoanalysts, psychologists, teachers who have watched those children for four years during their basic education. The children should be given tests so everything is clear, where they will feel a fulfillment.

Now parents decide for a better job; their reasons for deciding are different. They are not deciding for the child and his potential, they are deciding for financial reasons, for respectability. If he becomes a great engineer or a surgeon he will have a good life, a comfortable life; he will have a respectable life. Their intention is not bad, but the path to hell is paved with good intentions. The question is not their good intention, the question is what is hidden in the child that needs a flowering.

And that is possible now. We can find out what is hidden in a child and let him move in that direction. Perhaps he may not have a very comfortable life, but he will have very contented life -- and what is comfort in comparison to contentment?
Perhaps he may not become world famous, but who cares? How many people know him does not make any difference. But dancing or singing or painting, he will have a fulfillment, a flowering.
His life will be juicy.
His aura will be of joy.
This whole world can be a paradise; we just have to put everybody in his own place. Right now everybody is in the wrong place: nobody is happy, nobody is blissful, nobody is contented. And the whole responsibility is on how we start bringing up children.

Question 3
BELOVED OSHO,
SHOULD WE BE SELFISH?

There is no other way. Nobody can be unselfish -- except hypocrites.
The word `selfish' has taken a very condemnatory association, because all the religions have condemned it. They want you to be unselfish. But why? To help others....
I am reminded: a small child was talking to his mother, and the mother said, "Remember always to help others." And the child asked, "Then what will the others do?" Naturally the mother said, "They will help others." The child said, "This seems to be a strange scheme. Why not help yourself,

rather than shifting it and making things unnecessarily complex?"

Selfishness is natural. Yes, there comes a moment when you are sharing by being selfish. When you are in a state of overflowing joy, then you can share. Right now miserable people are helping other miserable people, the blind leading others who are blind. What help can you give? It is a very dangerous idea which has prevailed throughout the centuries.

In a small school the lady teacher told the boys, "At least once per week you should do a good thing." One boy asked, "Just please give us some examples of good things. We don't know what is good." So she said, "For example, a blind woman wants to cross the street; then help her to cross the street. This is a good job; this is virtuous."

The next week she asked, "Did any of you remember to do what I have said to you?" Three children raised their hands. She said, "This is not good -- the whole class has not been following. But still, it is good that at least three boys did something good." She asked the first, "What have you done?" He said, "Exactly what you have said: One old woman who was blind, I helped her to cross the street." She said, "That's very good. God will bless you." She asked the second, "What have you done?" He said, "The same -- a blind old woman, I helped her to cross the street." The teacher became a little puzzled -- where are they finding blind old women? But it is a big city; perhaps they may have found two. She asked the third and he said, "I did exactly what they have done: helped a blind old woman cross the street."

The teacher said, "But where did you find three blind women?" They said, "You don't understand: there were not three blind women, there was only one blind woman. And it was so hard to help her to cross the street! She was beating us and shouting and screaming, because she did not want to cross, but we were intent on doing some virtuous act. A crowd gathered, people were shouting at us, but we said, `Don't be worried. We are taking her to the other side.' But she never wanted to go to the other side!"

People are being told to help others, and they are empty within themselves. They are being told to love others -- love your neighbors, love your enemies -- and they are never told to love themselves. All the religions, directly or indirectly, are telling people to hate themselves. A person who hates himself cannot love anybody; he can only pretend.

The basic thing is to love yourself so totally that the love overflows you and reaches to others. I am not against sharing, but I am absolutely against altruism. I am for sharing, but first you must have something to share. And then you are not doing anything as an obligation to anybody -- on the contrary, the person who receives something from you is obliging you. You should be thankful, because the other could have rejected your help; the other has been generous.

My whole insistence is that the individual should be so happy, so blissful, so silent, so content, that out of his state of fulfillment he starts sharing. He has so much, he is like a raincloud: he has to shower.

If others' thirst is quenched, if the thirst of the earth is quenched, that is secondary. If each individual is full of

joy, full of light, full of silence, he will be sharing it without anyone telling him, because sharing is such a joy. Giving it to someone is more joyful than getting it.
But the whole structure should be changed. People should not be told to be altruistic. They are miserable -- what can they do? They are blind -- what can they do? They have missed their life -- what can they do? They can give only what they have got. So people are giving misery, suffering, anguish, anxiety to everybody else that comes in contact with them. This is altruism! No, I would like everybody to be utterly selfish.
Each tree is selfish: it brings water to its roots, it brings juices to its branches, to the leaves, to the fruits, to the flowers. And when it blossoms, it releases fragrance to everybody: known, unknown; familiar, stranger. When it is loaded with fruits, it shares, it gives those fruits. But if you teach these trees to be altruistic, all these trees will die, just as the whole humanity is dead -- just corpses walking. And walking to where? Walking to their graveyard, finally to rest in their graves.
Life should be a dance. And everybody's life can be a dance. It should be a music -- and then you can share; you will have to share. I don't have to say it, because this is one of the fundamental laws of existence: the more you share your bliss, the more it grows.
But I teach selfishness.

Question 4
BELOVED OSHO,
WHY SHOULDN'T WE LIVE IN THE PAST? CANNOT RELIVING ONE'S PAIN MAKE ONE STRONGER?

CANNOT REJOICING ONE'S HAPPY MOMENTS BRING HAPPINESS?

The people who live in the past, who remember the happy moments of the past, are the people who are miserable in the present. If your present is more blissful than all the moments of your past, why should you live in those past moments? They are just memory, they have no reality. Past is past. The real is the present. If you want real bliss, you have to live in the present.

Your roots are not in the past. The past is only memory and the future is only imagination -- and roots cannot exist in memories and imagination. Roots are always in the present. Everything real is always in the present. In fact, the very idea of dividing time into three tenses -- past, present and future -- is wrong.

Time knows only one tense and that is present. Knowing knows two tenses, past and future. And there is a confusion. It is always here and now that you are, that the whole world is, that the whole existence is. Your roots are here; your flowers are going to be here. People look backwards just as a consolation because their present is so empty. They want somehow to forget the present; the past functions as opium. Or they start thinking of the future, which is nothing but a projection of the past, a desire to repeat the past moments even more joyously -- but meanwhile you are missing the moment, which is the only reality you have.

That's why I say: man should not live in the past; man should not live in the future -- that is deceiving yourself. The only way to live is to live in the moment, and live it so

totally -- squeeze the whole juice of it -- that all your past seems to be pale. And you are so totally involved in it, whatever you are doing -- or not doing, just sitting silently, but so total in it, that there is no space for any imagination to move, or any memory clouds to pass through your mind. This is the key to reality.

The next moment will also be present.

Whatever you will ever have will be present.

You cannot have your past back, you cannot have your future now. Between future and past, sandwiched, is the small moment which is real. The past is long, it has ended -- you may have lived forty years, fifty years. The future is there -- you may live thirty years. The present is a single moment, an atomic moment. It is easy to forget it, but to forget it is to forget everything.

To live in the present is the beginning of a real, existential life. Otherwise you are living in dreams; and howsoever sweet the dream may be, it is a dream after all. In the morning you will find you are hungry. All those sweet dishes in the dream have not helped.

But this is how it has been happening for centuries. People are concerned with the past, concerned with the future. Nobody seems to be concerned with this small, atomic moment.

You cannot divide it. It is indivisible. And it goes so fast that by the time you are moving into past and future, so many moments of the present you have lost -- that much life you have wasted. And many people are wasting their lives.

If you live each moment, that's the only way to live. And if you live this moment greatly, your next moment is going to

be greater -- because now you know how to live. You go on becoming more and more skillful, more and more artful. Each moment becomes a learning, how to get more juice out of life.
And if a man can live just one life fully, totally, he will have tasted something of truth, something of the eternal... the fruit that Adam and Eve have missed.

Socrates Poisoned Again After 25 Centuries

Chapter #3
Chapter title: The well is going to the thirsty
20 February 1986 pm in

QUESTIONS FROM TROS TV, HOLLAND.

Question 1
THIS IS A KIND OF A PARADISE YOU HAVE FOUND AGAIN.
HOW DO YOU MANAGE TO FIND THESE BEAUTIFUL PLACES OVER AND OVER AGAIN?
IS IT A DIFFICULT QUESTION? YOU HAVE BEEN THINKING SUCH A LONG TIME..

It is a difficult question, because I never try to find any place. It is not a question of managing. This has been my experience, that if inside you are in paradise, the outside synchronizes with it automatically. If you try to manage,

you will simply mismanage. If you try to find paradise, you are not going to get it.

Question 2
IS THE ISLAND OF CRETE AN ENLIGHTENED ISLAND? -- BECAUSE FIRST ZEUS AND NOW OSHO.

I am not a god, nor was the first one a god. God is simply a fiction. But godliness can be experienced anywhere, in any part of the world. This is one earth. This island is not separate.

Question 3
ON THIS ISLAND, YOU MIGHT KNOW, THE HIPPIE MOVEMENT STARTED YEARS AGO. THEN WE HAD FLOWER POWER AND THE BEATLES. DOES THE WORLD NEED YOU LIKE A MICK JAGGER?

No, because what I am talking about is not a fashion that comes and goes. It is something that belongs to eternity. Socrates was doing it. Gautam Buddha was doing it. Chuang Tzu was doing it. As far back as you can look you will find people working for the same idea of enlightenment. And this will continue till every man on the earth becomes enlightened. So it is not a fashion that comes and goes with the Beatles and others.

Question 4
YOU SAID ONCE THAT THE THIRSTY SHALL COME TO THE WELL, BUT NOW THE WELL IS COMING TO THE THIRSTY. YOU ARE MAKING A TRIP AROUND

THE WORLD. WHEN ARE YOU COMING TO HOLLAND?

Very soon.

Question 5
ARE THEY THIRSTY OVER THERE DO YOU THINK?

I never plan for the future, but I have so many friends in Holland that I cannot avoid visiting it for long.

Question 6
REMEMBER OUR INTERVIEW, AUGUST LAST YEAR, OSHO? THIS INTERVIEW HAD VERY HIGH RATINGS, ONLY SHOWN WHEN DISASTER FILMS ARE SEEN ON TELEVISION. ARE YOU A KIND OF A DISASTER?

I am! I am a disaster to all the traditions, to all the religions, to all the political ideologies, to all the national boundaries, to everything that belongs to the past. I want man to be discontinuous with the past. The past has been insane.
So I am a disaster for all those who have vested interests in the past.

Question 7
YOUR LAST WORDS IN OUR TV INTERVIEW IN AUGUST, WERE, "THE FRUIT IS RIPE." SINCE THEN YOU WERE ARRESTED, SHEELA LEFT, RAJNEESHPURAM CLOSED DOWN, ALL THE ROLLS ROYCES WERE SOLD, AND YOU TRAVELED

THE WORLD WITHOUT FINDING PEACE. WHAT KIND OF FRUIT WERE YOU TALKING ABOUT?

Whenever a fruit is ripe, it falls down!

Question 8
SHOULDN'T YOU PICK THE FRUIT FROM THE TREES, INSTEAD OF PICKING IT UP FROM THE GROUND?

I have taken those fruits and I have been going round the world distributing them. I am not going around the world in search of peace. Peace I have got. I'm going around the world to give to those who need it.

Question 9
WHAT ARE YOUR FUTURE PLANS?

None.

Question 10
YOU DON'T HAVE FUTURE PLANS?

No.

Question 11
IS IT EASY NOT TO HAVE FUTURE PLANS? I MEAN, EVERY SINGLE PERSON IN THE WORLD WORRIES ABOUT TOMORROW. YOU DON'T, BECAUSE YOU ARE BEING TAKEN CARE OF.

I was not worrying even when I was not being taken care of. It has not been always so. I left my family when I was seventeen because I was not ready to go to a science college as my family wanted. They were not willing to support me financially to study philosophy. And they were right, because what are going to do when you become a philosopher? -- you can only be a beggar. In this world philosophy has no value.
So I told them, "You don't worry; you just leave me alone -- I don't think of tomorrow." And since that day I have never thought about tomorrow.

Question 12
YOU DON'T HAVE TO PAY RENT TOMORROW?

No.

Question 13
YOU DON'T HAVE TO PAY ALIMONY TOMORROW?

Nothing.

Question 14
YOU DON'T HAVE TO BUY A CAR TOMORROW?

Nothing.

Question 15
WELL, IT'S EASY NOT TO WORRY THEN!

It is easy. But somehow existence manages it.

Question 16
THERE ARE A FEW QUESTIONS I WAS NOT ALLOWED TO ASK, BECAUSE YOU DIDN'T LIKE THEM. WHY IS IT THAT YOU ARE NOT PREPARED TO ANSWER ANY QUESTION?

Because they belong to the past, which is finished.

Question 17
THE FUTURE YOU DON'T WANT TO TALK ABOUT; YOU DON'T WANT TO TALK ABOUT THE PAST -- NOTHING MUCH IS LEFT!

Only the present, which is the only reality.

Question 18
WE ALREADY FOUND OUT THAT THAT WAS A REALLY EASY ANSWER! ANYWAY, IS THERE A QUESTION I HAVEN'T ASKED YOU AND YOU ALWAYS WANTED TO ANSWER?

No.

Question 19
IT SEEMS LIKE ALL THE QUESTIONS HAVE ALREADY BEEN ASKED, AND YOU HAVE ALREADY GIVEN ALL THE ANSWERS?

No, that is not the thing. The thing is, I don't have any question, nor do I have any answer. I am just a mirror: you

ask the question; my consciousness reflects the answer. It is spontaneous. If you don't have any question to ask, then my mirror remains empty. There is no response; I cannot answer.
I don't have any answer to give to you. You have to create a question, a situation in which my being can respond as an answer. But left alone in my room, I don't have a question, I don't have an answer. I am simply silent.

Question 20
WE WILL SEE EACH OTHER BACK IN HOLLAND, I HOPE. IN THE MEANTIME I BROUGHT YOU A PRESENT. IT IS A TIE FROM OUR STATION.

That's good!

Question 21
I DON'T KNOW HOW YOU CAN WEAR IT, BUT ANYWAY IT IS A BEAUTIFUL TIE!

I will try it! Okay?

QUESTIONS FROM Quick MAGAZINE, GERMANY.

Question 22
ARE YOU INTENDING TO MAKE ANOTHER COMMUNITY, SIMILAR TO RAJNEESHPURAM IN AMERICA?

No, I am not intending to make any commune anywhere, either in America or in other parts of the world. I have

made one commune and you have seen the beauty of it, you have seen the joy of it. Now it is up to you. If you want communes, you can create them. I have given you the model.

The American fascist government may have destroyed the model, but it cannot destroy the remembrance of those beautiful moments in you. You can create them, American sannyasins can create them in America. I am finding it easier, more economical, more helpful to you, that rather than you coming to me, I will be coming to you.

I have not seen many of your faces for five years, and I have a sadness about it. And the reason was you were not able to arrange enough money to come to America and be in America. We have communes all over the world. They will go on increasing.

Now my approach will be just to be a guest of one commune for a few days or a few months, then move on to another commune. So you need not be worried about making arrangements to see me. Now I will be constantly traveling.

It was the prophet Mohammed who has said that the thirsty have to come to the well. But fourteen centuries have passed and the whole technology has changed. Now you have running water, cold and hot, in every house. The thirsty need not go to the well, the well comes to the thirsty -- in his very bedroom!

So I want to change the proverb. From now onwards the well is going to the thirsty; it is easier.

And now there are so many sannyasins around the world. They cannot gather together to meet me -- millions of people. The easier way is that I should move and go to all

those millions of people. This will bring me more intimacy, more closeness.

When you used to come to me there were sometimes twenty thousand people. You were sitting so far away I could not even see your faces. I could not recognize you, and you had come from so far away.

My new approach will be more intimate. I can look into your eyes, I can hold your hands, I can sit amongst you. I can eat with you. I can participate in every possible way.

I am not a messiah; I am not a prophet -- because I am not a hypocrite. I am an ordinary human being who has come to realize himself. The difference between me and you is very little: the difference of a person awake and of a person who is asleep. There is not much of a difference. One who is asleep can be awake any moment, can be awakened any moment.

My work is individual. I do not believe in the society, I do not believe in organizations. I believe only in the individual, because he is the only reality. All are only words; neither the organization has a soul, nor the society has a soul -- they are just words, utilitarian but empty. Only the individual is the living reality.

So I will be coming to your communes, small communes, big communes, small centers, to be more deeply in contact with you. Whatever I have been saying to you, I want you to experience it also.

I was again and again enquiring, that in the big festivals only a certain group of people were sitting in the front, always, and the others were sitting always far away at the back. They could not see me, they could not feel me. They

wanted people to rotate, to change places: every day new people should be sitting in front.
I had absolute sympathy with their idea, but there was a trouble, and the trouble was that I can speak to you only when I feel deep intimacy. If I feel somebody is closed, suddenly I start losing my words. When I see that somebody is receptive, my words start having wings. They turn into poetry. They start expressing the inexpressible. So only those few people were allowed constantly to sit in front of me, so that I cannot be prevented by people who are closed, new.
But moving from commune to commune, one small center to another small center, there will be very few people. And I will be staying there, not just one day or two days, I will be staying there as much as you need. Unless I have turned you all into receptive, vulnerable, open people, unless my presence has become a meditation to you, I am not going to leave you.
Nobody has ever made such an effort on a worldwide scale. There are going to be troubles, but each trouble is a beautiful challenge and a great opportunity. It all depends on whether you know the art of changing the worst into the best.
For example, Germany has made a law that I cannot enter Germany. This is a very strange, unprecedented situation. I have never been in Germany. I have done no harm to Germany -- they have nothing against me. I have not even applied for a tourist visa, but just to be on the safe side they have already made a law that I cannot enter Germany.
This is a beautiful situation. I will use it for two things. I will move around Switzerland. I cannot enter Germany, but

my sannyasins can come out of Germany, and I will tell my sannyasins, "Go and fight the government. Sue the government. Be peaceful, but go to the courts. It is absolutely illegal what they have done. They have no reason at all. So create an upheaval in the whole country." And I will be moving around the country... So the government must be sued by every commune, by every center. There should be hundreds of cases against the government, in all the courts of Germany -- and let them face it! And I was really surprised. I had never thought that German politicians would be so cowardly. These are the descendants of the people who created two world wars. These are the descendants of Adolf Hitler, and it seems they don't have any backbone.

Such cowardliness, about a man who is for peace, for nonviolence, against war, against nuclear weapons, whose whole message is peace and love, whose whole effort is to bring man into a blissful flowering. What harm can he do to you?

The politicians are afraid, not only of Germany but of the whole world. The same happened in America, the same happened in India, the same happened in Nepal, and perhaps it is going to happen in every country I am going to visit. What is their fear? Their fear is that they have promised people and they have not delivered a single thing. They have been deceiving people continuously, and people are becoming more and more miserable. And if somebody comes and can make a few people blissful, silent, happy, that makes them afraid.

Then other people sooner or later are bound to ask them: So misery is not natural, suffering is not natural, anguish is not

natural, because we have seen people who were miserable and who have dropped misery. It seems the politicians and the religious heads are in conspiracy in keeping people miserable, because only miserable people can be enslaved. Only miserable people can be prevented from becoming rebellious. This is their fear.

But they don't understand me. They cannot prevent me from approaching my people wherever they are. Either my people will be coming out of the country to meet me or they will be fighting inside the country... that's why I have been prevented.

I am going to create a world upheaval to show the politicians that a single man, without weapons, can be more dangerous than all your nuclear weapons, all your armies. That's what happened in America. The greatest power in the history of man became so afraid of an innocent man who had not done anything wrong, anything against the law, that they somehow wanted to throw me out of America... any excuse, legal or illegal. And what they did was all illegal.

They arrested me without any arrest warrant. They did not show me any cause why they were arresting me; they had none. They did not allow me to call my attorneys. They were afraid because the the first thing the attorneys would ask was: "Where is the arrest warrant?" They would not allow me to phone my attorneys, which is a human right. Three days in court -- they could not prove anything against me. Even the government attorney had to accept before the court, "We have not been able to prove anything. Still, we would like the magistrate not to give him bail."

Now, a strange thing: you have not been able to prove anything against me, and still you are asking the court that bail should not be given to me. Then you can arrest anybody, and you can ask that bail should not be given. Now there is no question of proving that somebody is guilty or not.

And because it is the government against a single individual, the government pressurized the magistrate. Now, one jailer told me going back to the jail, "It was absolutely unjust, unfair. I have never seen such a situation, that you cannot prove anything against a man and you ask that no bail should be given -- for what reason?"

The bail was not given, and the jailer told me, "The reason is that the woman magistrate is waiting for a promotion to become a federal judge, and she has been threatened that if she gives bail to you she can forget all about becoming a federal judge." These governments think they are democratic, and their whole working is fascist.

But it has been a good experience for me. And now I may be moving around the world, reaching my people wherever they are, and I am ready to suffer anything for it -- even if I am jailed. I have tasted the American jail. I can tolerate it; it was a good experience. They made it as bad as possible, but they could not destroy me. Those twelve days were of immense beauty, because I remained completely in such blissfulness twenty-four hours a day.

They would not let me sleep. They would not let me eat what I wanted, but it was good that I lost weight. My doctor was trying hard, so he was happy about it. So whenever I want to lose weight I can enter America! They have

prevented me from entering America for five years, but for weight loss I can always enter.

I enjoyed exposing the double faces of people: their public faces and their private realities. The person outside the jail, taking me to the court, is nice, human, gentlemanly, and the same person inside the jail suddenly becomes inhuman, primitive.

I saw in American jails... because in twelve days they made me change jails five times. You will be surprised why. They could have kept me in one jail; twelve days is not a long period. But the problem was the inmates of the jail were so friendly and loving towards me. They all saw me on television, and they were all bringing small gifts, whatsoever they could -- an apple, a banana, a glass of milk -- which had been given to them.

They said, "It doesn't matter. They are not giving you milk, they are not giving you vegetarian food, they are not giving you fruits. They are saying, `We don't have any arrangements for vegetarians,' and they have all these things -- they are giving them to us. But we can give them to you."

Seeing that the inmates were becoming influenced... And all the inmates were black; that was also a discovery. In five jails not a single white man was imprisoned. It can only mean one thing: either white men don't commit crimes, only black people commit crimes... I enquired of the inmates, "Why are only black people inside the jails?" They said, "We don't know. They have never told us. We have been arrested without any arrest warrant. They don't allow us to see our attorneys."

Somebody was there in the jail for six months, somebody was there for nine months, just waiting to go to the court to say to the court that he has not done anything and he has been unnecessarily forced into jail. He has been already punished without being proved guilty.

All these blacks were young people, and I could see the reason... These black young people will prove sooner or later a danger to America. Their parents or their forefathers were enslaved, and the young people are carrying the resentment. And now they are in the majority in many states. They are going to fight sooner or later for a separate country or a separate state, and they don't want to live with the white people.

So all the young people who were suspected of being rebellious were forced into jail, without any reason, without any cause. They have not done anything; it is just suspicion that they may do something.

Seeing the American jail and its scene, I am now ready to see any country's jail. In fact it will be an enrichment. I am not going to break any country's law. If the country has made a law that I cannot enter, I will not enter. But I can go around the borders of the country, call my people out and tell my people to fight the government to change the law. Only then will I enter the country.

My movement around the world will give you a feeling of a world commune. Up to now you were small communes here and there, and because I was staying in one place you felt that you missed me, that a certain commune was fortunate to have me. Now that will not be the case. I belong to you all and I will be moving everywhere, wherever there is need.

I want sannyas to become a worldwide phenomenon. It is already ready to explode, and it has the greatest potential right now. There is no other alternative, so you are in a great position of power. We can make this whole world thrilled with a new vision, with a new dream, with a new hope. The old man has lost all hope, has lost all dreams, has lost all possibilities of growth, evolution.
Sannyas can bring the hope back.
You are the hope of the world.

Question 23
YOU HAVE DEFINED YOURSELF AS THE RICH MAN'S GURU. DON'T THE OTHER PEOPLE INTEREST YOU? ARE THE RICH PARTICULARLY IN NEED OF A GURU? OR ARE YOU THEIR GURU BECAUSE THEY HAVE MONEY?

The first thing to be understood: I have not defined myself as the rich man's guru. It is the yellow journalism, which dominates the mind of the masses around the world, which came up with the definition. I simply accepted it with my own meanings. They were saying it to be derogatory, but my meaning is totally different.
A Vincent van Gogh is far more rich than Henry Ford. Richness does not mean only wealth or money; richness is a multidimensional phenomenon. A poet may be poor, but he has a sensitivity that no money can purchase. He is richer than any rich man. A musician may not be rich, but as far as his music is concerned, no wealth is richer than his music.

To me the rich man is one who has sensitivity, creativity, receptivity. The man of wealth is only one of the dimensions. According to me the man of wealth is also a creative artist: he creates wealth. Not everybody can be a Henry Ford. His talents should be respected, although what he creates is mundane. It cannot be compared to Mozart's music or Nijinsky's dance, or Jean-Paul Sartre's philosophy. But still, he creates something which is valuable, utilitarian, and the world would be better if there were many more Henry Fords.

So when I accepted the definition, my meaning was richness in any dimension. Only a rich being can have some connection with me. A certain sensitivity is absolutely needed, a certain vision is needed.

A poor man is one whose mind is retarded -- he may have immense wealth; that does not matter -- who cannot understand classical music, who cannot understand poetry, who cannot understand philosophy, who cannot understand the high flights of human spirit. Yes, one of the dimensions of poverty is a man who cannot even produce money. He is the poorest of the poor, because money is such a mundane thing. If you cannot create it, you simply show that you don't have intelligence enough.

The poor people of the world are responsible for their poverty. Who is telling them to go on producing children -- and each child makes them more poor. Who is telling them to go on living superstitiously? -- and each superstition hinders their growth towards wealth. Who is telling them that they should believe that they are poor because in their past lives they had been doing evil acts? And why should they accept all this nonsense?

Why should they not listen to intelligence? -- that a poor man should not produce children, he should produce wealth. But he produces children, he does not produce wealth. It is a strange phenomenon that the wealthier countries are losing population, and the poorer countries are increasing so fast that there is a danger for the whole world. Right now there are five billion people. It was thought just five years ago that by the end of this century there will be five billion people. The estimate of the economists and the mathematicians is far behind people's productivity. We are already five billion. By the end of the century we will be six billion.

And if you say to these people to use birth control, to use the pill, that you don't need children, they don't listen to you. You are against their religion; you are against their tradition!

Now, how can I have contact with these people? Even on mundane affairs there is no possibility of communication. So when I said that I accept the definition, my meaning was clear. Only somebody who has a richness of mind, of being, is capable of understanding something about meditation, something about the flight of the ultimate, of the universal.

People who are hungry, starving... Do you think if you go to Ethiopia and start teaching meditation, people are going to listen to you? They will kill you. They will eat you rather than listen to your meditation techniques!

There are certain basic necessities which should be fulfilled; there is a hierarchy. First your bodily needs should be fulfilled; then your psychological needs should be fulfilled. Only then for the first time you become hungry

for spiritual experiences. Now what can I do about it? -- that is the nature of things. If water evaporates at one hundred degrees heat, what can I do? I cannot persuade it to evaporate at ninety-nine degrees. It is the nature of things. And this is the hierarchy: bodily needs first, then psychological needs second, and only then spiritual needs. What I can give to you concerns your hunger for spiritual growth. If it is not there, I cannot create it. If it is there, I can show you the path.

You can see it. I have not been seeking out and going to the rich people. Those who have come to me have come on their own. Their thirst has brought them to me. I have not been going after people, persuading them -- like Christian missionaries, "Become a Christian," -- promising them all kinds of goods in the future life.

When I was a professor, one day a woman stopped my car and gave me a pamphlet with a beautiful house on the front page, a river passing by, beautiful trees, mountains. And the pamphlet said, "Are you interested in this house?"

I said, "I have never seen such a house in this city, but perhaps somebody has made it and perhaps he is wanting to sell it." So I opened the pamphlet and looked into it, and I found that if you follow Jesus Christ, then in the coming life after death you will have such a house in paradise.

I have not been giving any promises to anybody. I have not been going after anybody. Millions of people -- those who have come to me -- have come on their own.

And now you can see for yourself. Those who have come have a certain richness of some kind or other; it is not only the money. I have around me people of all talents, people of different kinds of genius. Somehow my very approach

prevents those people who will not be benefited from coming close to me. Even if they come accidentally, they disappear; they don't stay. They don't become part of my world. They don't share the vision with me.
Nobody is sorting out who are the rich and who are the poor, and that the poor should be sent back and the rich should be retained. No scrutiny is going on. But by some existential arrangement I can attract only those people who are very talented, immensely intelligent, very rich in some quality of life. Only from that angle of richness will they have a connection with me.
And the yellow journalists go on saying sensational things to people, meaningless, false, ugly -- because I am not a guru. If I have to define it I will say, "I am only a friend, a friend of all those who have talents, intelligence and some urge for spiritual growth." To me they are the rich people.

Question 24
YOU ARE ALSO KNOWN AS THE SEX GURU. WHAT DO YOU PRESENTLY THINK OF LOVE?

The definition which calls me a sex guru is not only false, it is absurd. To put it right: I am the only person in the whole world who is antisex. But that needs tremendous understanding. You cannot hope for that understanding from journalists.
I have been talking about sex so that it can be transformed. All the religious teachers can be called sex gurus except me, because they are teaching repression of sex, which keeps a man continuously sexual; he will never be transformed. He will never go beyond sex. Repression is

the way to keep you attached to whatever you have repressed.

I have been teaching expression, so that you are getting rid of it by expressing it. You are not holding it back inside your unconscious. And the more you express your sexuality, with no guilt, with no sin -- because it is not a sin; it is a simple natural instinct -- soon you become aware that there is nothing in it. Many people become aware that there is nothing in it except a headache the next morning! But they go on doing it like a robot, because in life there is nothing else to do. Our lives are so poor; there is not much to do in it. You will be surprised to know that a great painter, while he is in the mood for painting, completely forgets sex -- for weeks, for months. A great poet completely forgets sex when he is creating poetry. What happens?

It is the experience of all creative people that whenever they are creating something sex becomes absolutely unimportant. Perhaps it is the same energy that they are using in creation, and they don't have any more left. And the creativeness is so fulfilling that they don't want to waste it and have a hangover the next day. Their creativity is not taking away their energy, but in a certain way is rejuvenating them.

A painter is younger when he is painting. A poet is younger when he is composing poetry. A musician, if he stops composing music, immediately becomes old; something in him stops growing. And all these people have not shown the same interest in sex as your saints show.

If you read your religious scriptures you will be surprised -- they are full of sexuality. Even the saints who are

condemning sex are condemning it with such enjoyment that you can feel it -- in minute detail they are describing it so much, and with great relish.

I have heard about a woman who came to the Catholic priest to confess, and she confessed that she has been raped by a man. But the priest said, "This is the third time. It seems a little strange that the same man again and again rapes you."

The woman said, "You don't understand. It is not the third time. I'm talking about the first time."

The priest said, "You confessed it three weeks ago."

She said, "Yes, but I enjoy confessing it so much, going into the very details of it, and I cannot say it to anybody else except you. So please forgive me, but let me come every Sunday." She is coming to confess a sin, but she is really enjoying it.

In your religious scriptures you will be surprised to find that sex is condemned with such joy. You can see from the words that the minds of the people who were writing those scriptures were full of repression. You won't find a single statement like that in a poet's diary or a painter's diary or a sculptor's letters. You will not even find any reference.

What I am trying to point out is that my whole effort with my sannyasins is to make you aware that sex is a simple, natural phenomenon. Live it, and live it totally, so that you can transcend it. But my goal is transcendence. And my sannyasins can give you the proof of it, that as they have become more deeply involved in meditation they feel less and less interested in sex. In fact, many women sannyasins have complained to me that the male sannyasins are very escapist; they find excuses and escape.

In the ordinary world you will find just the opposite: the woman tries in every way to escape. She was perfectly okay. As the husband comes home, she is lying down on the bed with a headache! The husband tries to persuade her but she is no longer interested. She goes on saying, "Not today."

Amongst my sannyasins the experience is just the opposite. It is the man who is lying down with the headache! And the woman is trying to persuade him, and he says, "Not today! Don't bother me. I am meditating."

What has happened? Because the male is the active sex, he naturally pursues the woman. The woman is the inactive sex. It is beautiful that she tries to run away, with the idea that she will be caught. She runs not so fast. She goes on looking back, whether the person is coming or not. And finally she gets caught, but she gives the impression that she is not interested. That is her inactive sex.

And it gives a certain beauty to her, a certain grace. Man seems to be more animalistic, more aggressive. But sannyasins are going through a transformation, and naturally the first transformation will come to the active sex, because his action will disappear, his aggression will disappear. And you can see it. The woman will be at a loss in the beginning, that nobody is pursuing her, persuading her. She may feel offended.

She need not feel offended. She has to understand a simple phenomenon: the aggression has disappeared because of meditation. Her own expectation will also disappear, which will take a little longer time. Anything positive disappears very easily. Anything negative is deeper; it takes a little longer time. It has happened with a few women sannyasins

too, that they are no longer interested in sex. It has simply fallen away.

I am the most antisex person in the world, but it is such an insane world that nobody wants to understand the whole thing of why I am supporting sex, why I am saying, "Be expressive, live it, and be finished with it. The sooner you do it the better, so you can have a transcendental life at least for a few years, years which can be devoted totally to meditation."

The description, calling me a sex guru, is absolutely absurd. But the journalists go on supplying to people what people want -- sensationalism. They make up things, invent things. Just today I was told that one Greek newspaper has published a really great fiction about me. It says that I'm hiding from America. The American government is after me to catch me and to bring me back to America for crimes like manslaughter, sex orgies, arson.

America has banned me from coming into the country for five years, and the paper is saying that I am hiding here and there, from America, and their police are searching for me. This is not a way of hiding: giving television interviews every day, newspaper interviews every day. But people will read these things and people believe these things. And now so much is written about me all over the world in different languages that I never come to know what is being written about me.

I was just in Nepal. One Korean woman came and told me that in Korea hundreds of my books are translated, and in thousands of bookstalls they are available -- and I don't know anything about it. This may be happening in other countries also, in other languages also. Now, whether the

translation is correct or incorrect, or whether the man is putting his own mind into the translation, inserting his own ideas... But I will be responsible for all of them.
There are at least four hundred books in my name, and there is only one book about sex. Only that book is talked about; the three hundred ninety-nine other books nobody cares about. And those three hundred and ninety-nine are the best. The book on sex is just preparing the ground so that you can understand the other books and go higher, dropping small problems, reaching to the heights of human consciousness -- but nobody talks about them.

Question 25
YOU SEEM TO CONTRADICT YOURSELF A LOT. DO YOU CHANGE YOUR MIND, MAKE MISTAKES -- OR ARE YOU JUST INCONSISTENT?

First: I don't have a mind.
Second: I have disappeared many, many years ago. There is nobody to commit a mistake.
Thirdly: I am a very consistent man, at least about one thing, about inconsistencies.
But if you look at my inconsistencies, not with a closed mind but with an open mind, you will be surprised that they only appear inconsistent. Deep down there is a hidden current running through all of them, joining them into one whole.
But for that, great intelligence is needed, and great patience is needed, and great love is needed.

Socrates Poisoned Again After 25 Centuries

Chapter #4

Chapter title: The art of not planning life
21 February 1986 am in

QUESTIONS FROM QUICK MAGAZINE, GERMANY

Question 1
DO YOU THINK THE GERMAN CHANCELLOR IS AFRAID OF YOU?

Absolutely -- otherwise there is no reason to make a law that I cannot enter Germany. I have never been in Germany; I have never committed any crime against German law. I have not even applied for any tourist visa, so from my side there has been no question of entering Germany. It must be his own phobia.
He is certainly afraid; that can be said categorically. And the reason for his fear is that the German youth is deeply in love with me. The German youth is finished with the politicians. The day Adolf Hitler died an ignominious death, German politicians died for the younger generation; all politics became ugly.
German priests are also afraid. They may be behind the chancellor in a joint conspiracy, because this is the first time in the whole of history that Christians are facing a man who is taking the youth, the very cream, the intelligent people, educated people, the talented people, out of their

fold. Christians have been trying to do it for centuries around the world, but they have never been successful in changing the cultured, the educated, the intelligent, the talented. They have been successful only in changing the beggars, the starving, the orphans.

To change an orphan into a Christian or a beggar into a Christian is not much of a conversion, because the person is not going for Christianity, he is going against his poverty. The people who have come to me have not come against any poverty, they have come for a spiritual search, which the church has not been able to provide. To change a Hindu into a Christian, or a Jew into a Christian, or a Buddhist into a Christian, is an easy job; it is simply changing the prisoner from one prison to another prison.

I have taken you out of the prison into the open sky.

I don't have any prison to give to you.

The politicians are afraid, the religious heads are afraid -- and it is a good sign. It means that we are winning and they are losing. People become afraid only when they are losing. Why should the German chancellor be so afraid? I was not coming into his country, but he is as afraid as if he is living in my country.

I will come to Germany, because the law is absolutely illegal, criminal. My sannyasins are going to fight it in every court of law, and I will come triumphant into Germany and challenge the chancellor to face me openly before the public.

He has taken a very idiotic step. He will repent for it.

Question 2

THERE IS NO WAY FOR THE PEOPLE OF EAST GERMANY TO COME TO CRETE. ARE YOU GOING TO VISIT THEM IN EAST BERLIN?

I have many sannyasins in East Berlin -- and very brave people. They wanted to make a commune in East Berlin; I had to stop them. I had to tell them, "Remain underground." The same is true about the Soviet Union. I have thousands of sannyasins who are underground.

The KGB has been able to find out about two hundred sannyasins and they are persecuting them, harassing them. They have taken their books, they have taken their tapes, they have taken their videos. But there is nothing that they can say is against... I stand for a higher communism than the Soviet Union stands for. According to me the Soviet Union is not communist yet.

The rich and the poor, the old classes, are no longer there, but now a bigger distance between people has arisen: the bureaucrats, the people who have power, and the people who don't have any power. The rich were never so powerful, and the poor were always able -- if they had talent and intelligence -- to move into higher strata of society. But in Russia there is no movement possible, it is a static society, a dead society.

I love the idea of communism, but a communism can only be true, authentic, when it is based on anarchism. If it is based on the dictatorship of the proletariat, it is not going to be authentic communism. It will be simply poverty distributed equally.

I would like no poverty at all; all the people should be rich in every possible way. My communism means equal

opportunity for everybody to be unique and unequal -- because psychologically nobody is equal, and if you want them to be equal you have to force them to be equal. And any equality which is dependent on force is not worth the name. You have to take all freedom, you have to take all individuality. You have to sacrifice the real individual at the feet of an unreal society.

The society does not exist -- it is only a name. If you search for society you will not find it anywhere. Wherever you will go, you will come across individuals. My communism is individualistic, and my communism is anarchistic.

I would love to go to East Berlin. Right now they allow me at least to pass on the road. I will use that opportunity -- my people can meet me on the road.

And the number of sannyasins will be growing faster in Russia for a psychological reason: for seventy years Russian people have been denied every spiritual urge. It is going to explode any day.

The Russian youth is burning with a desire to know more about the mysteries of life, not only about materialism, which is already dead. Friedrich Nietzsche has said, "God is dead." He was wrong on two counts: first, God has never been there, so how can he be dead? On the second count, modern physics has found that there is no matter. Matter is illusion, it only appears. What exists is energy, not matter. So the old God is dead, the old materialism is dead. A new world is arising which will be based on energy and its transformations. And that is my work: how to transform your energy from sleeping to waking, from conscious to superconscious; how to destroy all unconscious corners in

your being and make your whole existence full of light and consciousness.

There is tremendous appeal for me in Russia. People are handwriting books, typing books, cyclostyling books and spreading them underground. This is the only movement in Russia which is going on underground, the only spiritual movement in Russia. Soon we will have enough people so that they will not need to be underground.

I will ask the permission of the Soviet Union to visit my people there. And it will be a good chance for the Soviet Union to slap the face of America. If they allow me, and stop persecuting my sannyasins -- who are absolutely innocent, who have no political goals -- I will support the Soviet Union against America all over the world.

But if they don't allow me to enter Russia, then sooner or later my people will have to fight, inside Russia, legal battles for my entry, because I do not want to break any country's law. I am a law-abiding person.

But I will find ways to meet them. I have been finding ways to send them literature, to send them tapes. I will be moving around Russia where people can come and meet me. Even if I'm against some law, I will not break it. I would like the law to be withdrawn, only then I will enter that country.

And it does not matter... My people in Russia are spreading so fast that soon they will have a tremendous force. They are all young people and all the bureaucrats are old, almost dead. For seventy years, since the revolution, the same clique of people has been ruling Russia with one leg almost in the grave. Soon younger people will be coming to power,

and the moment younger people come to power in any country, then I am in power.
With the young heart I have a synchronicity.
My heart beats with the younger heart. There is a tremendous communion -- not only with words, but even with silence. But I will try to reach East Berlin and I will try to reach the Soviet Union and other communist countries -- because this whole world is one, and I don't believe in the bogus boundaries of nations. I don't believe in the discrimination of religions, and I don't believe in the discrimination of nations.
The world needs to be one, only then can this world be a paradise.

Question 3
WILL YOU GO TO THE GERMAN BORDER TO TALK TO THE GERMAN SANNYASINS, IF THERE IS NO PERMISSION GRANTED TO ENTER WEST GERMANY?

Certainly.

Question 4
RIGHT NOW YOU ARE NOT FAR AWAY FROM THE CITY OF ROME. ARE THERE ANY PLANS TO MEET WITH THE POPE?

I never make plans; that is not my way of life. But existence may have some plan. If it has brought me so close to Rome, it may take me exactly to the Vatican.

I would love to encounter this bogus pope, who represents nobody because there is no God. Jesus represented God -- he was a crackpot. And these popes are representing Jesus -- these are bigger crackpots! And particularly this pope. He is not only a crackpot, he is a Polack too!

I would love to discuss openly, publicly with him amongst his own people, because I know there is no evidence for God. For centuries people have worked and have not been able to produce any evidence. There is no evidence that Jesus is the only son of God. When God is doubtful, Jesus becomes doubtful. And claiming to be the only begotten son of God is a really egoistic attitude, a megalomania. And that too, two thousand years ago, when there was no birth control!

Why is Jesus the only begotten son of God? Has he got birth control? As far as the pill is concerned, only recently it has been invented for men; up to now it has been only for women. I don't think that the pill for men was available for God. And there is no mother. The Christian trinity is ugly. It is derogatory to women.

It would have been far more natural: God the father, God the mother, God the son -- that would have looked like a natural unit. This guy, the holy ghost, has no place in any family. What is his purpose? And to what gender does he belong? Is he man or woman?

And Jesus is so fanatic about it. When his mother comes to meet him -- he is preaching in a crowd -- somebody in the crowd shouts, "Jesus, your mother has come to see you." And the way he answers is so ugly that all his preachings about love and peace are destroyed. He says, "Tell that woman" -- he does not use the word `mother' -- "tell that

woman that I know only my father, who is in heaven. I don't have any mother, any father, other than God."
These popes are representing Jesus. These popes are representing THE HOLY BIBLE -- which is the most unholy book in existence. Five hundred pages in THE HOLY BIBLE are sheer pornography. I would like to discuss with him that if this is not pornography, then what is?
The pope is thought to be infallible. Just five minutes before his election he was fallible, he was just a cardinal. And after the election some miracle happens -- and this is an election! -- and he becomes infallible.
Nobody can elect an enlightened person. Election is basically political.
Truth does not depend on an election. If truth were to depend on an election, you would have been primitive even today. Galileo would have been defeated. He was alone in saying that the earth goes round the sun, not vice-versa. In his old age, sick, dying, he was dragged to the court of the pope, and the pope forced him to change that sentence in his book. Galileo must have been a man of immense sense of humor. He said, "I have no difficulty. I will change the sentence, but I want to remind you that my changing the sentence is not going to change the earth from moving around the sun."
He changed the sentence in his book, and in the footnote he wrote, "I have changed the sentence because it goes against THE BIBLE, but the earth still goes round the sun. The earth has no obligation to follow THE BIBLE."
If truth were to be decided by majority voting, then Gautam Buddha would never have been chosen, because he was a

rebellious person amongst the Hindus. He was condemning the VEDAS -- which are worth condemning. He would not have got any votes. Then Lao Tzu would not have been chosen as a great enlightened man, because he was against Confucius, who had immense power over the whole land of China and all the politicians.

Truth stands on its own authority. I do not represent anybody except myself. Truth is never a carbon copy, it is never second hand. It is always fresh and new, and from its freshness comes the authority.

Truth is not authoritative.

I want to make a distinction between these two words. Truth has an authority; its very presence changes something in you. It is not authoritative. It cannot force you to change, to convert, to follow another ideology. It has no mundane power; its power is spiritual.

I would really love, if existence plans it that way... because I have never planned my life, and I have loved the art of not planning life. It has given me tremendous blissfulness, because nothing disappoints me and each day takes care of itself.

I have left myself in the hands of existence.

If it can manage millions of stars, millions of planets, millions of solar systems... I am just an ordinary man, it can manage life for me too.

I am in an utter let-go.

Wherever existence takes me, I am willing.

There is every possibility that you may find me in the Vatican. Please come. Don't miss the opportunity!

Question 5

FOR YEARS THE GERMAN POPULATION HAS BEEN DECREASING. OBVIOUSLY GERMAN WOMEN DON'T WANT TO HAVE BABIES WITH THEIR OWN HUSBANDS. WHAT DO YOU RECOMMEND?

German people are fortunate that their population is decreasing. The problem is not with decreasing population, the problem is with increasing population. Thirty years ago when I started teaching about birth control and abortion in India I was stoned, attempts on my life were made because I was teaching something immoral, against God. But at that time India's population was four hundred million. If they had listened to me they would not have been in such a mess as they are now. Now India's population is nine hundred million, more than twice as much.

It was estimated five years ago that by the end of this century India will have a population of one billion. That will mean that for the first time India will be ahead of all nations as far as population is concerned -- even ahead of China. But just now the population explosion has been going beyond the estimates of economists and mathematicians. Now they say, by the end of the century India will not have a population of one billion, it will have a population of one billion and eight hundred million -- almost two billions.

Now, this country is going to die. No nuclear bombs are needed, its own hunger, its own starvation is going to kill it. It always happens: poor countries increase their population, richer countries decrease their population. There is some fundamental law behind it. The poor countries increase their population because they don't have any entertainment

other than sex. The rich countries have many other entertainments, have more exciting explorations available to them -- sex becomes secondary.

Secondly, the richer a country is, the more women are going to be liberated from man's drawn-out slavery. In the poor countries a woman is simply a child-producing machine. Twelve children is normal; fifteen, eighteen, even two dozen children are not unheard of. Her whole life the woman goes on producing children. No education, no music, no art, no dance -- there is no time -- just bringing up children takes her whole life. It destroys her beauty, makes her body ugly.

In a richer country the woman is not going to allow it. She is now educated; she is now demanding liberation. And why should she destroy her body by producing children, when children can be produced in test tubes? Why destroy a beautiful woman, her proportionate body, her beautiful breasts? In no cultured country will a woman be ready to feed the child with her own breasts.

The breasts cannot remain round if children are going to feed from them. The round breast, as you see in the statues of great art, is very much against the child. If the breast remains round, the child will kill himself by drinking milk, because his nose will be closed by the breast. He cannot breathe and drink milk together -- either he can breathe or he can drink the milk. The breast has to be long; then the child is capable of breathing and feeding together.

The scientists say that man has the capacity to go on renewing his life for at least three hundred years, if the right food, the right exercise, the right environment is made

available. But man has been dying at nearabout seventy; that is the traditional time to die.

A woman, in a country like Germany, should insist that there is no need to increase the population. You can adopt children from poor countries. That will help in two ways: it will help the rich countries and their people to keep their health and their bodies, and it will help the poor countries. Secondly, the question is that the women in Germany are not ready to produce children by their own husbands. This is very significant to understand, that being a husband is one thing and being a father is another. The functions are totally different. Being a wife is one thing and being a mother is totally another.

You can fall in love with a woman -- that's okay. You can get married, but as far as children are concerned, it is better that the scientists, the medical board, decides who is the right man for the woman, or the right woman for the man, to give the child a better life, a beautiful body, more intelligence. This should be simply a part of intelligent people's lives. Why insist that your child should be YOUR child? What difference does it make? Can you recognize your child when he is just a living atomic cell? Can you recognize which is your child?

Man's function in producing children is not more than a syringe. In each lovemaking the man releases almost one million living sperm, and that is where politics starts: a great race -- because only one will be able to reach the mother's egg. It is a very small passage to us, but for those sperm proportionately it is almost two miles long. For two miles one million sperm are rushing madly to reach to the

post of the chancellor! And my feeling is, the best ones will stand aside from the crowd.

The best people are not so mad, not so ambitious. The best people want to be left alone. In such a rush hour they would like to wait a little; when the crowd has gone, then they can move -- but then they have lost the chance. Only one sperm will enter into the mother's egg, and then the egg closes. Sometimes it happens that two sperm reach at exactly the same time -- that's why twins are born. Sometimes three, sometimes four... the record is nine, but that is a rare thing. The person who reaches first may not be the best person in those one million sperm. He may not be an Albert Einstein, he may not be a Picasso, he may not be a Gautam Buddha... and I'm certain he is not; otherwise, the world would not be so full of stupid people. The mob, the masses, are almost retarded.

In the first world war for the first time intelligence was tested, the IQ was discovered. And it was a shock: the average individual on the earth has a mental age of only thirteen. He may be seventy physically, but mentally he is only thirteen years of age. This is a strange thing.

It is perfectly good that a woman should decide -- and the husband should help her to decide. Take advice from the experts about who will be the right man for the woman. Finally, just as there are bloodbanks, there should be spermbanks. And generous people should go there and donate their sperm. Out of those millions of sperm, the best people can be chosen. We can fill the earth with geniuses. So I am not against what is happening in Germany, it is just the beginning, the beginning of something more that is going to come. A sperm can be chosen by the medical

people, and that can be injected in the woman. And one should be happy that one has a beautiful child; why insist that it should be yours? This possessiveness is primitive. It should be the best, it should be the most healthy; it should be a contribution to the world -- its beauty, its grandeur, its fragrance.

It is one thing to live with one person; it is totally a different thing to give birth to a child. For that different laws are needed. And this stupid possessiveness -- "The child should be mine" -- has to be dropped. If the population is falling, it is very good. If all the rich countries follow the same pattern and their populations start falling, they all can adopt children from poor countries, and we can balance the world in a better way.

And remember, crossbreeding is not only helpful in animals, in birds, in fruits. Crossbreeding is a tremendous phenomenon, but man is so unscientific that he has not tried it. If more and more people from other, faraway countries -- Ethiopia, India, Thailand, where people are dying from poverty -- if their children are adopted by the rich countries, their blood will bring something new to you. Soon they will be able to produce children. Their children will be far higher in every possible way. This is a scientific truth that I am telling you.

Decreasing population is a blessing.

Increasing population is a curse.

Question 6

YOU ONCE SAID THAT SANNYASINS SHOULD MAKE LOVE TO THEIR FRIENDS' WOMEN. IS THIS STILL VALID?

It is more valid than it ever was. I am against marriage. Marriage is one of the sicknesses which have tortured humanity for centuries. It has not given anything, but it has taken away much.

My idea is, the family should disappear. It is out of date. People should live in communes -- five thousand people living together. The whole village becomes a commune. Nobody is married to anybody, but whomever you love, you live with that person. There is no reason why law should come in between you and your lover. The policeman, the magistrate, the registrar of marriages, the priest and the church... why this whole queue?

Love is enough.

This queue was invented because people became aware: today you may be in love with someone and tomorrow the love disappears. All real things are changing; only unreal things don't change.

If your love is made of plastic, it won't change; but if it is made of roses, it is going to change. And love is a roseflower. In the morning it is so beautiful, it seems that it is immortal; shining in the sun with the dewdrops on it, dancing in the breeze, releasing its fragrance, it seems it is going to remain there forever. But by the evening the petals have fallen down, the rose has disappeared.

Existence is constant change, flux.

The idea of permanency is a product of man's own mind. To make love permanent has been one of the greatest crimes. You cannot do it; you cannot make a roseflower permanent. To make love permanent marriage was invented; to make it permanent laws were invented; to

make it permanent, divorce or anything that changes it was condemned. The people who have lived their whole lives together have a certain respectability; nobody knows their inner agony.

I have heard about a couple who were known in the city as the best couple. They had lived for fifty years together, and nobody had ever heard anything against the couple. Their love seemed to be eternal.

Their friends were gathered on their fiftieth marriage anniversary to celebrate it. Everybody was celebrating, but they were surprised because the man was missing. Somebody went out. He was sitting in the garden under a tree, very sad. The friend asked him, "What is the matter? We are all celebrating the fiftieth anniversary of your marriage, and you are sitting here so sad."

He said, "There is a reason. Fifty years ago I went to my attorney to enquire about divorce. He said, `In this country it is not possible, and if you try it you will get at least fifty years in prison.' And I am thinking that if I had not listened to that man, today I would have been free. Fifty years I have been in prison. That attorney is dead; otherwise I would have shot him. That idiot made me afraid; otherwise, I would be celebrating, dancing, because I would have come out of prison. There seems to be nowhere for me except death."

What happens? People fall in love. They are not pretending; it is true for the moment, and in that intensity of the moment they start promising, "I will love you forever"; and if you are born somewhere in India or in the Eastern part of the world, people even promise, "I will love you for many, many lives to come." The intensity of love of that

moment makes them promise, not knowing what is going to come tomorrow.

A man of understanding never promises, because what can be said about the next moment? -- I may be dead.

And once they get married... Nobody is made for anybody, remember. And even if somebody was made for you, it would be so difficult to find him or her among five billion people on the earth that for your whole life you would go on searching! By the time you had found them, life would have slipped out of your hands.

I have heard of a woman who said that she remained unmarried because she wanted a perfect husband. And she searched and searched...

The friend she was relating it to asked her, "Did you not find a single perfect man?"

She said, "I found one, but he was looking for a perfect woman."

Meeting on the beach, meeting in a disco, dancing, is one thing. Falling in love is very easy, but remaining twenty-four hours a day with the man or the woman is a totally different affair. Then you come to know the reality. What you had fallen in love with was a mask. You were pretending to be your best; she was pretending to be her best -- but you cannot go on pretending twenty-four hours, year after year. Sooner or later you start seeing the reality of the person and both become disillusioned. At that point marriage prevents them from separating, religion prevents them from separating, the government prevents them from separating. Originally the problem was the children: if they separate what will happen to the children? Their duty towards their children prevents them from separating.

My simple idea is that the family should disappear; people should live in communes. There should be no marriage; hence there will be no possibility of any divorce. People should love and be together as long as they feel love is still alive. The moment they see love declining, it is time to depart -- and depart with friendship, depart with gratitude for all those moments that you have lived in the past; depart as friends.

As far as children are concerned, the commune should take care of the children. Everybody who is part of the commune should contribute to the commune, whether they have children or not. All children are the commune's.

This will give the children also a richness of experience: so many uncles, so many aunts. They will not get what psychologists call fixation: father fixation, mother fixation. Every boy gets a mother fixation because he comes to know only one woman and he becomes fixated with that idea of the woman. And his whole life, unconsciously, he is searching for the same woman.

He is not going to find her. He wanted to make love to his mother; she wanted to make love to her father. But that was not possible, and now they are searching for their fathers and their mothers. You cannot find them; existence does not produce similar people, it always produces unique people.

So the man is looking in his wife for his mother, and he does not find her; the woman is looking for her father and she does not find him -- and both are disappointed.

Psychologists say, if we can give the child a richer experience of many people, he will not have a fixation. He will have some idea of what a woman is, but the idea will

be vague and it will be possible for him to adjust that idea to any woman he likes, or to any man the woman likes. She has known so many uncles, who were all loving. And remember, uncles are more loving than fathers, aunts are more loving than mothers -- because they don't have to suffer your trouble and your nuisance.

In the TALMUD God says to the people, "I am not your uncle, I am not a nice person; I am a very jealous God." What is important is that he makes the statement, "I am not your uncle; I am your father."

If the commune takes the responsibility for the children, no burden of the children will be on the people. You can meet them -- they can come to meet you. They will only see your beauty, your love. They will not see the mother nagging the father; they will not see the father beating the mother; they will not see the mother throwing things around, breaking plates... throwing pillows at each other.

The child will not see all these ugly scenes, and he will not have any idea that these things have to be done. In his own life he will not repeat it because he has no conception of it. If there is no marriage, jealousy will disappear automatically -- which is almost a cancer of the soul. Every man is jealous, every woman is jealous, and jealousy is pure poison; it destroys your love. You become each other's jailers. What we have done up to now has not been a blessing to humanity. Things have to be changed from the very roots.

Question 7

WHEN YOU WERE IN THE HIMALAYAS YOU ASKED YOUR SANNYASINS TO STAY AT HOME:

NO VISITORS, NO TALKS. ISN'T IT A RESPONSIBILITY FOR YOU WHEN HUNDREDS OF SANNYASINS WILL BE COMING TO CRETE NOW?

It is my joy.
In India I told sannyasins not to come to Kulu Manali because we wanted to purchase land and houses in Kulu Manali, and if thousands of sannyasins had started coming, immediately the orthodox, the old-fashioned people would have started freaking out. And the politicians are always looking for an opportunity...
Those few days that I was not with my sannyasins, not talking to them, not looking in their eyes, not looking at their faces, not listening to their laughter, I felt undernourished.
So it is not a responsibility, it is absolute blissfulness for me to be with my people.
And here, I can call them because here we are not going to have a commune, so we don't care what the government thinks, what the bishop thinks. And they are already thinking stupid things. Just the other day I saw that the bishop of Crete called a meeting of other priests, because he has been informed that two thousand sannyasins are going to be here, and he is afraid for the traditional values. He is afraid that my sannyasins will not fit with their society, with their church.
Certainly I have the most misfit people around the whole world, who don't fit anywhere -- but they fit with me absolutely! And I don't see the point. I have such nice people, such beautiful people, such loving people; you

cannot find anywhere else such people together. But the society is afraid.
I had to leave Kulu Manali only for that reason, because the government was ready to give me land, to allow me to purchase houses there, but with conditions.
I don't accept any conditions.
The conditions were that no foreign sannyasins would be allowed, that no foreign news media would be allowed. So they were going to cut me off from my own people around the world. And this whole world belongs to me; there is nobody who is a foreigner.
I refused. I moved out of Kulu Manali immediately, the moment I heard their conditions. I said, "I would rather live in an airplane and move around the earth, meeting my people -- so they need not worry about a commune and visas, and you preventing them and governments preventing them. I can move around the world; that is easier." And I am ready to do that.
If some government is not going to give me unconditionally a place where twenty to forty thousand sannyasins can gather at a time, then I am not going to stay anywhere. Then it means no country belongs to me. I am country-less, homeless. And I will remain a wanderer, moving around the world, meeting my people wherever they are.
It is not a responsibility, it is an immense joy to me.

QUESTIONS FROM NIEUWE REVUE, HOLLAND.

Question 8

BEFORE I LEFT HOLLAND I ASKED MY DAUGHTER IF SHE HAD SOME QUESTIONS FOR YOU, SO THESE FOUR ARE FROM HER:

Question 9
YOU HAVE NICE EYES, BUT WHY DON'T YOU SHAVE YOUR BEARD?

I may have nice eyes, but you have a wrong question. You should ask your poppa why he has been shaving his beard. I have not been growing it, it grows itself!
Just look at your poppa. I have seen him. He would look far more beautiful with a little beard, mustache. Ask him why he has been cutting something natural.
Just think, if a woman takes certain hormones and starts growing a beard and mustache, how she will look. Do you think she will look beautiful? She will be simply horrible. And the same is true about man. The moment he starts shaving his beard and mustache, he is doing something unconsciously: because every woman looks beautiful to him, he thinks perhaps the beauty is because there is no mustache and no beard. So the poor fellow cuts his own beard and his own mustache. But he forgets that to a woman he will look just like another woman. Unless she is a lesbian, he will have no interest for her.
A woman loves a beard; a woman loves a mustache. Man and woman should remain as distinct as nature has made them. The more distinct they are, the more attractive they are to each other; the closer they come, the more the attraction disappears.

Now there is coming into fashion a certain dress which can be used by both the sexes. That will destroy much. And if you go to the logical conclusion, you should tell your poppa, "You should cut off your genitals also"!

I have never cut my beard. These are my original hairs. If they fall by themselves I cannot help it, but it will be very difficult for you to find a man who has his original hairs -- and I love originality. I have never shaved, I have never cut them -- it is ugly.

But there are people who are doing it simply because women look beautiful; they think they will also look beautiful. But women look beautiful from the man's eyes, from the man's hormones. The woman has different eyes and different hormones. Without a beard and mustache you will not look beautiful to her. She may tolerate you because it is the fashion, but once she understands what you are trying to do she is not going to tolerate you. No woman should ask her husband to shave his beard or the mustache, because by shaving his beard and mustache he loses something of his manliness.

Question 10
IF YOU HAD THREE FREE WISHES, WHAT WOULD THEY BE?

I don't have any.

Question 11
WHAT IS YOUR FAVORITE FOOD?

A difficult question, because I don't know the name.

Question 12
DO YOU LIKE THE MUSIC OF MADONNA, THE POPSTAR?

I hate it!

Socrates Poisoned Again After 25 Centuries

Chapter #5

Chapter title: Existence does not like carbon copies
21 February 1986 pm in

QUESTIONS FROM "TA NEA", GREECE.

Question 1
HOW WOULD YOU LIKE TO INTRODUCE YOURSELF TO THE GREEK PEOPLE?

My God! Can't you recognize me? I am the same person you have poisoned twenty-five centuries ago. You have forgotten me, but I have not forgotten you. And just being here for two days, I was thinking that in twenty-five centuries Greece would have evolved towards some better qualities, towards more humanity, towards more truth. But I am feeling sad, because in just two days there have been articles in the Greek newspapers telling absolute lies about

me, making allegations which have no foundation in reality, absurdities.

For example, one newspaper was saying that I am hiding here from the American government, and the American government is after me to catch me and bring me back to America for crimes like manslaughter, sex orgies, drug dealing -- you name it, and it is there. The reality is that America is afraid of my entering into America. Their court has given me their decision that for five years I cannot enter America.

From where did this newspaper get the idea that I am hiding here...? And is this a way of hiding? Thousands of people will be coming here. Every day morning and evening news media will be here... is this a way of hiding? But that newspaper and others have convinced one bishop here, who is calling meetings of local people to protest against my stay here -- and it is only two days that have passed. Last time they allowed me my whole life; only in the end they poisoned me. I don't think I can last here more than two months at the most.

The bishop is printing a pamphlet against me to distribute. This Sunday morning he is going to speak against me. He knows nothing about me.

There has been a protest march yesterday. Phone calls are coming that stones will be thrown at my meetings. That gives me a feeling that certainly I am in Greece, but things have changed for the worse.

The people of Greece may not have learned in twenty-five centuries, but I have learned much. I will slip out of the poisoning. This is the way I want to be introduced to my own country.

Question 2
HOW AND WHY DID YOU COME TO GREECE?

It is my country, and I wanted to see my people. I wanted to see whether they have grown up or still they are retarded. And I am sorry to say they have fallen far more than when I left them. The day I left them Athens was at its peak, the most intelligent, the very cream of the world. Now it is nothing. It has no importance in any area, in any dimension.

If people had followed Socrates, if they had followed Plato, Aristotle, Heraclitus, Pythagoras, Epicurus, they would have been the very crown of the world today. But rather than following Socrates, they followed those idiots who poisoned him, and they are still in the hands of the same idiots who are the cause of their degradation. The religious heads, the politicians are in constant conspiracy against every nation.

I have come just to have a look. I am not going to stay here, so the bishops and the cardinals need not be worried. Even if they want me to stay here I am not going to stay. The way they have behaved with me the first time is enough; I don't want it to be repeated. I will be here only for a few days to be acquainted with you, and to give you the message that you have completely forgotten, that you have the potential of creating Socrates and Pythagoras and Heraclitus -- and yet you don't count anywhere in the world.

There is somewhere some basic mistake being committed. You are listening to wrong people, you are being

dominated by wrong people. They are leading you towards darkness rather than towards light.

Question 3
DO YOU BELIEVE THAT IN THE CASE OF YOU STAYING IN GREECE, OR IN PORTUGAL, PERMISSION WILL BE GIVEN BECAUSE THESE COUNTRIES WILL GAIN PROFIT IN A PSYCHOLOGICAL, SPIRITUAL OR TOURISTIC WAY?

I don't know anything about tourism and its economics. I am not a psychologist... because to me psychology is a hindrance in spiritual growth; it has become a substitute. In the East there has never been anything like psychology. Psychology is of the mind. I am not a psychologist, and I am against mind. My whole teaching is to go beyond mind, so I can say only one thing: if I am allowed to stay in any of these countries, there will be a spiritual revival. If it was only tourism, they would have loved me. If it was psychology only, there was no danger. The danger is that my basic approach is for the transformation of man, and no politician is courageous enough anywhere to allow that. This man is perfectly ready to be enslaved and exploited. The transformed man will not be.
No church -- Christian, Hindu, Mohammedan, Buddhist -- is going to allow me to stay in their country, because if people start growing spiritually on their own, they don't need any church, they don't need any priest, they don't need any religion. A spiritual person needs no religion at all.

Religion is a poor substitute, a plastic substitute for spirituality.

So I don't think any of these countries will consider spiritualism to be a blessing to them. It will be a revolution, and it will be a blessing to the people, but not a blessing to the vested interests. And if they allow me to stay somewhere, it will be out of ignorance. They don't know what spiritual revolution means.

They will allow me to stay for attracting millions of tourists; they may allow me to stay for helping people's mental stability. But it is possible only if they don't understand my work. Anybody who is going to allow me to stay is going to allow me either if he is a rare man in politics -- he is not a politician but a man in politics -- or out of ignorance, not knowing what danger he is inviting.

As far as I'm concerned, I am making it clear. I don't want to deceive anybody. I would rather go around the world in my airplane, meeting my people whenever it is possible, because I cannot accept any conditions.

The king of Nepal was ready for me to have my residence and commune there, but the condition was that I should not speak against Hinduism. Nepal is a Hindu kingdom, the only Hindu kingdom in the world.

I refused. I said, "I never plan what to speak and what not to speak. I cannot promise. And if I see anything wrong, then it does not matter whether it is Hinduism or Christianity or Mohammedanism, I am going to speak against it."

The Indian government was ready, but they had conditions that I should not allow my foreign sannyasins to come to India to meet me, and I should not allow news media from

outside India to have any connection with me. Then I said, "Forget all about it. I don't want your land and I don't want any commune. I can accept only unconditionally, out of love, out of an understanding of what I am doing and what it can mean to the future of humanity."
I hope that some country may be able to become a host to me. And that country will have a future far brighter than any other country in the world. That country will have far more intelligent people than any other country in the world. That country will have more meditative people, more silent, more loving, more free from all the prisons of the past, and more available to all the new technologies, the new sciences which can change everything on the earth and make it a paradise.
I do not teach a paradise after death.
I teach a paradise before death.
After death is just for hypocrites, deceivers. Those who want to deceive you and cheat you, they are talking about after death. My whole emphasis is here, now.

Question 4
WHAT IS YOUR RELATIONSHIP WITH ZORBA, AS INVENTED BY KAZANTZAKIS, AND WHAT DOES ZORBA HAVE IN COMMON WITH YOU? I KNOW THAT HE DIDN'T HAVE ANY WEALTH....

Zorba represents to me, every man's, every woman's natural state. It represents to me a perfect human animal, rejoicing in each moment in small things, not being worried about any spiritual growth. His whole philosophy is eat, drink and be merry.

I love him, because that is the foundation from where a buddha can arise. For twenty-nine years of his life Buddha was nothing but a Zorba.

You will need a little clarification. When Gautam Buddha was born, the astrologers said that either he would become an emperor of the whole world, or he would renounce the world and become the greatest awakened being ever. He was the only son of the father; the father was a king. He was old, he was worried. He asked the astrologers, "Help me. Advise me how to prevent him from going away from the world. I want to see my son as the greatest emperor in the world."

And they suggested a few things. They suggested, "Make three palaces for him, for different seasons, in three beautiful, scenic places. Have all the beautiful girls in the kingdom to attend him. Don't allow any old men, old women to be seen by him. Don't allow even a dying leaf, a dead leaf, in his garden. In the night everything should be cleaned so he never comes to know that one day he has to become old, and one day he has to die... and he is surrounded with all the luxuries and all the beautiful girls, dancers, musicians. Let him live in total luxury. He will never think of renouncing the world."

But their advice backfired. For twenty-nine years he lived in such a state, but those astrologers had no understanding of human psychology....

If a person is given all the luxuries possible, continuously, without any effort on his part, he becomes bored. Those beautiful women were no longer beautiful for him; he started taking them for granted. The music, the dance and

all that was going on -- a merry-go-round, twenty-four hours a day -- he soon became fed up with it.
At the age of twenty-nine he was invited to open a youth festival of the whole kingdom, to inaugurate it. The roads were cleaned, old people were told not to come out; but it was one thing to manage in the palace, and it was another thing to manage in the capital. Somebody died. Some old man was deaf, did not hear the announcement, and the old man passed Buddha's chariot -- and Buddha was shocked. He asked his charioteer, "What has happened to this man?"
And the charioteer, who had loved Gautam Buddha from his very childhood as his own child, could not speak an untruth. He said, "I am sorry to say, but your father has been preventing you from knowing the reality. This happens to everybody. Old age is bound to come."
And Buddha asked, "To me too?"
The charioteer said, "Nobody is an exception."
Just then the corpse of an old man passed by, and he asked, "What has happened now? Why are they carrying a man who looks to be asleep on a stretcher?"
The charioteer said, "He is not asleep; he is dead. This happens after old age. This is the next step."
And then Buddha saw a sannyasin in red robes, and he asked, "What kind of man is this, and why is he wearing red robes?"
The charioteer said, "This man has renounced the world and he has become a seeker of truth. He wants to know who he is and he wants to know whether his life is eternal or just a temporal phenomenon. Will he survive the death of the body or not? If he is not going to survive after death,

then all is meaningless. Then he has no soul, then he is just matter."
Buddha told the charioteer, "Return the chariot home. I am not going to inaugurate; somebody else can do it because I am in a great spiritual turmoil. The old man, the dead man, the sannyasin..."
That very night he escaped from the palace. He was bored with all that luxury, he was bored with all that beauty, and for the first time he saw what is going to happen next: old age, sickness, death. Then before death comes, truth has to be found.
Gautam Buddha was a Zorba up to the age of twenty-nine. Six years of deep meditation transformed the man. He became enlightened.
So when I have called the new man Zorba the Buddha, I have reasons to call it so. Every man is born as a Zorba. Your religions don't allow you to live the Zorba, so you don't get bored with it. They don't allow you to live it so totally that you get finished with it. Your religions are preventing you from becoming buddhas. The word `buddha' means the enlightened one, the awakened one. Your religions are keeping you asleep. They are certainly functioning as opium.
My effort is to make you first totally Zorbas, utterly Zorbas, intensely Zorbas, so that you can transcend Zorba and enter into another phase of your consciousness -- the awakening.
Zorba is the foundation of the temple.
Buddha is the temple itself.
But there is a great hindrance for every human being to grow: one, you have been told that the Zorba is against the

Buddha; it is not true. The Zorba is the experience which leads you towards buddhahood, towards awakening. That's the reason for my love for Zorba. He is really a beautiful man. But don't stop at Zorba... he is only a foundation. If you just make the foundation and don't raise the temple, it is meaningless.

So there are people who are just living with the foundation, thinking this is the shrine -- millions of people. And there are millions of people who are thinking they can make the temple without the foundation. They are fools.

Both are wrong. Zorba and Buddha can exist only together. And Zorba has a priority. He comes first; he is the natural foundation. And Buddha is the ultimate development, the ultimate peak of human reach, of human consciousness.

For the new man I have given the name Zorba the Buddha. I want no schizophrenia, no split between matter and spirit, between the mundane and the sacred, between this-worldly and that-worldly. I don't want any split because every split is a split in you. And a personality, a humanity divided against itself, is going to be crazy and insane. And we are living in a crazy and insane world. It can be sane only if this split can be bridged.

Zorba has to become Buddha, and Buddha has to understand and respect its own foundation. Roots may be ugly, but without those roots there are not going to be any flowers. The flowers may be beautiful, fragrant, but all their juice and all their fragrance comes from the roots. You cannot cut the tree in two saying that roots are ugly; you will destroy the tree. You have destroyed man by cutting him in two, into lower and higher, into material and spiritual.

My whole effort is to make you understand a simple thing, that the roots may be ugly, but they are the very life of the most beautiful flowers. The juices that are coming to the flowers are coming from the roots. Without a Zorba, a Buddha is a dead saint, just a corpse with no soul. Without a Buddha, a Zorba is just an animal, not yet evolved into humanity.
My vision for the future man is that there will be no split, and we will be able to make this world and that world one, body and soul one, Zorba and Buddha one.

Question 5
WOULD YOU LIKE TO SAY SOMETHING TO THE GREEK POLITICIANS AND RELIGIOUS LEADERS, TALKING TO THEM IN A STRAIGHT WAY?

I never talk in any other way!
I would like the politicians to understand that they are carrying the guilt of the murder of Socrates, and the only way to be free of that guilt is to make Greece again a truth-seeking, truth-loving country without any hindrances for intelligence to grow. And this is possible only if the politicians are ready to sacrifice their own vested interests. If they can sacrifice their vested interests, there can be again many Socrateses, and the country can again become the cream of intelligence in the world.
To the religious leaders I would like to say that they are neither religious nor leaders. On what grounds do they think they are religious? It is not their experience. They may be representing Jesus Christ... Jesus Christ is representing some God who is an unproved hypothesis.

There exists no evidence for any God, and no theologian in the whole of history has been able to give a single proof for the existence of God.

For such a hypothetical God, Jesus Christ goes on saying, "I am the only begotten son of God." You cannot be a begotten son of a hypothesis. That is sheer stupidity. Hypotheses don't give birth to children!

And these so-called religious leaders -- cardinals, bishops, archbishops -- they are representing the only begotten son of a hypothesis. These are the most unintelligent people in the world. They are living in an hallucination.

I would like them, if they are really honest and sincere, to declare it clearly to the world, "This is not our own experience. We have not experienced anything of consciousness, anything of universal life, anything of eternity. We have only read THE BIBLE. We have accepted it; our knowledge is all borrowed." And remember, a borrowed knowledge is not knowledge. Knowledge has to be your own experience. Truth cannot be borrowed.

If your so-called religious leaders are sincere, they should humbly declare that they don't know what they are doing, and they should stop doing it.

They are going on perpetrating something which has no roots in reality. Just think for a moment: a man who has never known what love is says that twenty-five centuries ago somebody loved and I believe in him. Would he not be a laughingstock? Twenty centuries back somebody loved... You don't know for sure what kind of love it was. This man believes in love, he knows nothing of love. He has not

experienced, he has not tasted anything of love. And this is the situation about truth.

Jesus Christ knew the truth, and for twenty centuries his representatives are believing in him. But if you have an open mind, you can understand. Jesus Christ's own contemporaries did not accept him as a religious man. He was a Jew. He was born a Jew, he lived a Jew, he died as a Jew. He had never heard the word `Christian', because in the Hebrew language there are no such words as Christ or Christian.

These people go on believing in Jesus Christ because he walked on water, he fed thousands of people out of two loaves of bread, he healed thousands of people just by touch, he raised a dead man back to life. Just think, if anybody does all these things, will his contemporaries not be impressed by him? Will his contemporaries completely ignore him? Not a Jewish scripture -- and he was a Jew -- even mentions his name!

There is no contemporary literature relating about Jesus and his miracles -- and these miracles are not ordinary miracles. And somebody who has done all these things, do you think he deserves to be crucified? He would have been raised up as the greatest god!

But look at his disciples: not a single rabbi, learned scholar, cultured man, educated person is amongst his disciples. All the twelve who became apostles were uneducated, uncultured -- fishermen, farmers, woodcutters. And those were the days in Judea when scholarship was at the highest peak. It had great rabbis. None of them even bothers to meet him, even bothers to listen to him. And he is doing all

these miracles which none of their prophets have ever done before.

Only one thing is possible, that all these miracles are invented, they have not happened. These are just Christian inventions about which Jews were not aware at all; otherwise, contemporary sources would have related them somewhere or other, in some way or other.

Even if they were enemies to Jesus, then too there would have been some report. Buddha is reported in Hindu scriptures. Buddha is reported in Jaina scriptures, Mahavira is reported in Hindu scriptures, in Jaina scriptures. Lao Tzu is reported in Confucian scriptures. Confucius is reported in Lao-Tzuan scriptures. They were contemporaries.

And the man who did such unnatural things would have dominated the whole scene. But the reward that he got was crucifixion.

Jesus himself was uneducated, and whatever he was saying was hearsay; he had heard it. And because he was proclaiming himself to be the son of God, Jews were very offended. He had no evidence for it, no certificate, and he insisted consistently that he was the only begotten son of God. This was his crime.

I am not supporting the Jews, I am simply saying that this man becomes the source of your so-called religious leaders. Almost half of humanity is Christian, and the man who is in the center has nothing in him. And you have people like Socrates who have everything, every potential, great insights into human beings, into the universe, and no religion exists; no followers exist of Socrates.

It is a strange world, where truth is ignored and lies are worshiped.

I would like to say to your so-called leaders, "Be honest and sincere, and look within yourself. Is it just a profession that you are doing, earning your bread and butter? Are you really helping people to be religious? And if you are not religious, how can you help others to be religious?"
I said that I do not agree with the Jews for crucifying Jesus -- that was idiotic, the man was simply crazy. You could have laughed at him, you could have enjoyed him. You could have ignored him, but there was no need to crucify him. If somebody has the idea that he is the only begotten son of God, what harm does it do to anybody?
I am reminded of a story...
It happened in Bhagdad in the times of Khalif Omar. A man was brought to the court chained, beaten, because the soldiers said he was declaring himself to be the latest messenger of God -- and Mohammedans believe that Mohammed is the last messenger. Now there will not be any more message coming; God has given the final message. And this man was shouting in the street, "I have come directly from God. Mohammed was certainly a prophet, a messenger, but so much time has passed that the message needs improvement, and I have brought an improved message." And this is against Mohammedanism. Omar said, "Put him into a jail. Give him a good beating, for seven days no food, and after seven days I will come and ask him whether he still believes that he is the messenger of God." After seven days he went. The man was almost at the dying stage. He was tied to a pillar, naked; the whole body was covered with oozing blood; he was beaten so badly... without food. He was not allowed to sleep for seven days.

And when Omar asked him, "Now what do you think? Have you changed your idea or not?", the man said, "Are you mad? When I was coming, God himself told me, `You will be tortured, persecuted, beaten, and that will be the proof that you are really my messenger.' You have proved that I am the latest messenger of God."

At that very moment, from another pillar, a man who had been beaten for many more days shouted, "Omar! Don't listen to him. I never sent anybody after Mohammed!" That man had been caught one month before, declaring himself to be God himself.

Now, in a sane world you will laugh at these people. They don't need to be beaten, they don't need to be tortured. They are not doing any harm to anybody; they are just a little cuckoo!

But these cuckoos can create religions. And following these cuckoos are your great religious leaders!

My message to your religious leaders is: if they are authentic human beings, and have any respect for truth, they themselves should declare that they know nothing, all that they have been teaching is borrowed, and they should stop teaching.

They should start searching. Don't waste time in teaching. First search, find, experience -- and if you have something to share, then share it.

Now the bishop here is calling a meeting of the local people to provoke feelings against me. Is this a religious kind of thing? He should have come to me or he should have invited me. We could have discussed, we could have talked, we could have communicated with each other.

That would have been human, religious. And if he has the courage I am still available. He can come here or I can come to his place, and we can discuss matters which relate to the basic religiousness. There is only one condition: if he cannot answer my questions, then he has to become a sannyasin; if I cannot answer his questions, I am ready to become a Catholic!

Question 6
WHICH PHILOSOPHERS INFLUENCED YOU, AND WHICH ONE IS CLOSEST TO YOU?

I don't like the word `influence'. I have not been influenced by anybody, and I don't want to influence anybody, because that is only a subtle name for spiritual slavery. But there are a few great human beings I have loved.
Socrates comes first, because his devotion to truth is absolute and total. He is ready to accept death, but not ready to accept any condition. And the conditions were such that anybody would think they were acceptable.
The judges themselves must have felt... Socrates argued so well, and his opponents had nothing to say, but because it was a city-state and a city democracy, everybody had the power to vote, and the mob was unable to understand what Socrates was saying. It went over their heads. They were all in favor that Socrates should be poisoned.
But the magistrates gave Socrates three alternatives. They said, "You can leave Athens and not come back. That way the people of Athens will not be irritated by you, will not be annoyed by you. You will be as dead as possible. Just

don't come back to Athens. The world is big. You can go anywhere."

The second alternative was, "If you love Athens so much that you cannot leave it, then just stop teaching. Don't talk about the truth, which has made this whole chaos and brought you to this point where people are ready to murder you.

If you don't listen to these two alternatives, then the third: we are helpless; the majority is for poisoning you."

Socrates said, "I cannot stop teaching the truth because that is my very life. What will I do? To go on living if I cannot teach... then death is far better. I am dying for the truth, but I cannot live without truth. I cannot leave Athens because Athens is the most cultured part of the world. And if in Athens I am poisoned, I cannot hope that anywhere else I am going to survive. It is better that I should be killed here, and the blame should remain on the heads of the people of Athens, whom I have been teaching my whole life, and who still could not understand. Rather than moving to a new place and being killed by people who don't understand me..."

He chose to be poisoned in Athens. I love him the most. He has not left any following, he has not left any organization, he has not left any church. These are the beauties of the man. He remains alone, and yet the most influential person in the whole world.

I love a few other people... I love Lao Tzu in China, who has also not left any following, who was not even ready to write a book, because that may become a holy scripture; people may start worshiping it -- and also for the simple

reason that truth cannot be said. Whatever you say is something far below; something is missing in it.
Truth can be learned only in the close proximity of a master. It is some kind of transference, some kind of synchronicity. In the presence of the master, something blossoms within you. In your silence something is heard. In deep, deep love, your heart starts dancing with a new tune.
I love Gautam Buddha because he was the most revolutionary of all the teachers of the world, against all that was old and past and dead.
I love many other people: Heraclitus, who comes closest to modern science, modern physics... No other man in the whole history is so close to the modern insights of physics as Heraclitus. This was the man who has said, "You cannot step twice in the same river because everything is changing so fast."
You cannot step in the same river even once.
But I am not influenced by anybody. I love them. I love them for their qualities, for their beautiful beings, for their independence, for their freedom, for their rebellion, but I am not influenced, because I am nobody's follower. I am myself.
Whatever I am saying to you, I am saying on my own authority. It is my own experience. If it is not my experience, then I will not say it to you. Even if the whole world says it is so, it does not matter, because truth cannot be decided by majority; it is not a question of voting. Truth has to be my own innermost feeling. My own heart has to give signature to it.

So I am not influenced by anybody, but I have loved, from all the countries and from all the cultures, many people -- so many that I cannot name them all.

Question 7
GREEK PEOPLE, AS WELL AS MILLIONS OF PEOPLE IN THE REST OF THE WORLD, GROW UP AS CHRISTIANS. HOW CAN THEY CHANGE, AFTER TWO THOUSAND YEARS OF CHRISTIANITY?

The older a conditioning is, the more rotten it is. It is just like an old building. You never say that the building is two thousand years old, so how can we destroy it? It is already used; even without your destroying it, it is finished.
There are millions of Christians, but I have never come across a single Christ. A Christian is only a conditioning; you were not born as a Christian. If you were brought up in a Mohammedan home, you would be a Mohammedan. If you were brought up in a Buddhist home, you would be a Buddhist, and you would never remember that you were born as a Christian. No child is born as a Christian, Hindu or Mohammedan. Every child is born clean, fresh, just as a human being, innocent, tabula rasa.
Howsoever old the conditioning is, it does not matter. Once you understand that it is not your truth, that it is not your experience, that it is not your realization, it starts slipping. It is not your own face, it is a mask. You will pull it off; nobody can prevent you. Everybody has the right to have his original face, and your original face is just of a human being.

Once you drop your conditioning, which I am saying is one of the simplest things in the world, because I have millions of sannyasins around the world who have come from all kinds of traditions... Christianity is two thousand years old, Judaism is four thousand years old, Hinduism is ten thousand years old, Jainism is twelve thousand years old. All these people have come to me and they don't find any difficulty in dropping it, because it is not their own. It is a burden; you are being crushed under it. You cannot move, you cannot grow, you are chained.

Once you understand that the house you are living in is not a house but a prison, you will jump out from the window, from the door, from anywhere. You will find the way.

If your house is on fire, will you ask anybody for guidelines on how to get out of the house? Even if the house is not yours, you will find the way to get out. The house is on fire, there is no time to find someone and ask, and nobody is ready to give you an answer. Everybody is running out. Everybody is on his own -- he has to save his own life. And you will not bother about etiquette and manners. If you are taking a bath under the shower and the house is on fire, you may jump out naked. You will not even think twice that you are naked.

Conditioning -- Christian, Hindu or Buddhist, communist or fascist -- is an imprisonment. It is destroying you. It is destroying your very life. It is sucking your blood, and it is not allowing you to live totally. It is not allowing you to become Zorba, and it is not allowing you, naturally, to become a buddha. Now it is up to you. If you want to become your whole potential, so that you can blossom and

dance in the wind, in the rain, in the sun, then you have to drop all this burden.

A simple demarcation line is: if it is not your experience, then it does not matter who says it. Jesus, Buddha, Mahavira, Krishna, Confucius -- whoever says it, it does not matter. You are not saying that they are wrong, you are simply saying it is not your truth. It may have been Confucius' truth, it may have been Moses' truth, but if Moses eats, that does not mean your hunger will be gone. You will have to eat yourself. If Krishna drinks, his thirst will be gone, but it is not going to help your thirst.

Once it is understood that anything that is not my own experience, my own search, my own finding, is not going to nourish me, is not going to help me become myself... Remember one thing, existence does not like carbon copies. That's why you don't find a single person repeated. Gautam Buddha may have been very beautiful, but existence will not repeat him. All Buddhists are trying to become Gautam Buddha; at the most they become carbon copies, actors. You can act like a Gautam Buddha, but acting is superficial, it is not going to give you the same ecstasy that Buddha had.

So it does not matter how old your conditioning is; the single understanding that "it is not mine," and you are finished with it. That is the way I finished it.

I was also born into the oldest religion of the world, but I did not find any difficulty. The moment I understood, "These are not my experiences, and I have to find my own experiences," I was immediately free; all the burdens simply disappeared.

In fact, the burden was not clinging to me, I was clinging to the burden. Once I dropped clinging to it, it fell, shattered on the ground, and gave me a tremendous freedom to move; otherwise people are stuck.

It is not difficult. Just give it a try -- anything. Look deep into it -- is it your own experience?

I will tell you one incident. P.D. Ouspensky, one of the greatest mathematicians of this age, went to see one of the greatest mystics, George Gurdjieff. Ouspensky was world famous and Gurdjieff was absolutely unknown. He became known only after Ouspensky became his disciple. As the master of P.D. Ouspensky he became world famous; otherwise nobody had even heard his name.

When Ouspensky arrived to meet him, he had to his credit a few great books. One, TERTIUM ORGANUM, seems to be one of the greatest books in the world. If I had to name ten great books, I would have to include TERTIUM ORGANUM as one of them; I could not leave it out.

And what did Gurdjieff ask Ouspensky? He said, "So you are the man who wrote TERTIUM ORGANUM. Take this paper and this pen, and go into the other room. Write on the paper, on one side, what you know yourself, your own experience, and on the other side what you do not know, what is all borrowed. Once I know what you know, I will never talk about it. That is finished; you know it. I will work only on those points which you do not know."

It was completely clear. Ouspensky went into the other room. It was a cold Russian night and the snow was falling, and Ouspensky was perspiring because he could not write a single word as his own experience. And he had written great books, immensely great.

After half an hour he came back, perspiring, gave the empty paper to Gurdjieff, and said, "I do not know anything."
Gurdjieff said, "Then something is possible. You are a man who can be trusted. You are sincere, you are authentic. Now remember, whatever you do not know is finished. We start from an ignorant person. So remember from this moment that you are an ignorant person, not a world famous mathematician."
With this innocence and humbleness everything is possible, and great things became possible in Ouspensky's life. Just that half hour, and all conditioning disappeared -- he had just to take a sharp look.

Question 8
LAST NIGHT DURING THE TV INTERVIEW, YOU SEEMED ANGRY ABOUT CERTAIN POLITICAL LEADERS. WILL YOU KINDLY TELL US EXACTLY WHO THE PEOPLE ARE WHO MAKE YOU ANGRY?

I have not been angry for thirty-five years, but I can understand the question. Whenever I say something which hurts you, you think I am angry. I am simply stating the truth.
I am not a politician.
I do not consider you when I speak.
I do not consider how you are going to react to it. A politician thinks before he speaks, what would be liked by you. He says only things that you would like; it does not matter whether they are true or untrue. I am not a politician.

I never consider you.

My only consideration is truth.
Whether it hurts or heals does not matter to me. Even to be hurt by truth is better than to feel nice by a lie.
So when you feel hurt, you think I am angry. I am angry against nobody. No politician, no religious leader can make me angry -- because why should I suffer for other people? Anger is suffering, burning yourself for some other people's faults. I simply say whatsoever is right.
My heart is full of compassion for those people who may feel hurt. I can heal them, but they should understand that I am not angry. I don't consider anybody as my enemy in the whole world, although there are millions of people who think they are enemies of mine. That is their problem.
As far as I am concerned, everybody is my friend.
I am going to do everything that can help the person to realize his reality, to discover his original face, to start living in his innocence and beauty. But sometimes my work is almost like a surgeon's -- it hurts. But there is no intention to hurt anybody. It hurts because a cancer has to be removed from you. The wound will heal. The cancer was not going to heal, it was going to kill you.
Sometimes my emphasis on certain things is misunderstood. I am not an orator. I don't even know the ABC of the art of speaking. I am simply talking to people heart to heart. I have something to say, and my way of saying is not that of a trained orator. It is human, raw, alive. So sometimes I may emphasize something and you may think I am angry -- but I have not been angry for thirty-five years. I have really forgotten how to be angry.

If you can make me angry, I will really enjoy it because I have forgotten even the taste. Thirty-five years is a long time. In these thirty-five years I have only loved. So if you can manage to make me angry I will be really grateful to you.

Question 9
THE PICTURE YOU GIVE ABOUT YOURSELF, IS IT THE ONE YOU LIKE, OR DOES IT CHANGE WITHOUT YOUR INFLUENCE?

I don't give any picture.
The pictures that you get are taken by you, and they change according to the photographers. Certainly I go on changing -- I am still alive. To be alive means to be changing, so the picture will be changing. But I don't give any picture to you.
I give myself to you.
Pictures are your responsibility. There are amateur photographers, there are great artistic photographers -- it depends on the photographers. Now I will see when you write your article, what picture comes out of it. It will depend on you, not on me.
I am available.

Question 10
LAST NIGHT YOU SAID YOU ARE ANTI-SEX. ARE YOU MORE MALE OR FEMALE?

The moment you are anti-sex, the question of being male or female does not arise. Anti-sex simply means beyond sex.

The body of course will remain. If it is a man's body, it will remain a man's body. If it is a woman's body, it will remain a woman's body. But the sex centers are not of the body, they are in the mind.

Your genitals are not your sex centers; they are only extensions. They are controlled by centers in your mind. One of the great scientists, Delgado, has been making experiments on the centers of the mind. There are almost seven hundred centers, which control everything in your body. And when he found the sex center in the open brain of a white mouse, he pushed it by an electronic wire and the whole body of the mouse went into a sexual orgasm. Then he made an arrangement. He put an electrode on the center, and a remote controller in front of the mouse, and taught the mouse to push the button. The moment he would push the button, he would go into an orgasm, his whole body trembling with joy as he never had before. He forgot drinking, food. Everything was placed around him, but he did not even look. In one hour he pushed the button six hundred times -- and died!

In the future there is a possibility you may have a small remote controller in your pocket, and whenever you want to have an orgasm, you simply push the button. It will not be male, it will not be female, it will simply be orgasm. It will be a bio-electronic orgasm.

When I say anti-sex, I mean that I want my people to go through sexual experience to such an extent that they are completely satisfied with it, and there is no more hankering for it. And there comes a silence... That beyond-ness is neither male nor female. That transcendental state will be

the state of the buddha. And before you reach to that transcendental state, you will have to be a Zorba.
So don't be a miser in being a Zorba. Go wholeheartedly into it, so that you can be finished with it soon. And once you are finished with it, then your body will remain male or female, but your being will be transcendental. It cannot be masculine, it cannot be feminine.

Question 11
YESTERDAY YOU TALKED ABOUT DESTROYING THE FAMILY. DID YOU EVER HAVE A FAMILY?

Everybody is born in a family. I was born in a family. And in India there are joint families, big families. In my family there must have been fifty to sixty people -- all the cousins, uncles, aunts, living together. I have seen the whole mess of it. In fact, those sixty people helped me not to create my own family. That experience was enough.
If you are intelligent enough, you learn even from other people's mistakes. If you are not intelligent, then you don't learn even from your own mistakes. So I learned from my father's mistake, my mother's mistake, my uncles', my aunts'. It was a big family, and I saw the whole circus, the misery, the continuous conflict, fights about small things, meaningless. From my very childhood one thing became decisive in me, that I was not going to create a family of my own.
I was surprised that everybody is born in a family.... And why does he still go on creating a family? Seeing the whole scene, he again repeats it.

When I came back from my university, finishing all my studies, my father was worried -- because he knew me, that if I say no once, then there is no way to change it. So he would not ask me directly. He told my mother, "You should ask, is he willing to get married? Whomsoever he wants... we will not put any conditions of caste, religion, anything, but he should get married."

When I was going to sleep, my mother told me, "You can get married to any girl you want. We have no objections."

I said, "I have no objections either. I just want you to think over it for two weeks: are you really happy? Have you not thought many times that it would have been better if you had not got into this mess of getting married, producing eleven children, living in this circus of sixty people, where everything goes wrong, everybody is on everybody else's necks? You think for two weeks, and then you tell me. If you think that this has been a great experience, I will get married, but the responsibility will be yours. It is a question of my whole life. I am risking my whole life on your decision."

Just after three days my mother came back and she said, "Two weeks are too much. I cannot sleep, I cannot do anything. You just free me from this responsibility."

I said, "What happened?"

She said, "I don't want to decide about your marriage."

I said, "But this is a decision."

She said, "I understand. I will not say to you to get married."

And I said to her, "Tell my father that there is no need to go roundabout. He should directly encounter me." But he was afraid because he knew that I would bring everything to his

notice that his whole life he had suffered -- and still he wanted me to get into the same kind of situation.
He did not ask me. He brought a supreme court advocate. He was his friend, and he was one of the best advocates in India. And he said, "My boy is too argumentative. Perhaps you can manage it."
He said, "Don't be worried. I have never lost any case in my life. I am coming with you, and I will see what kind of arguments he has got. This is my profession; the whole of my life I have been arguing."
The moment he came, I said to him, "First things first."
He said, "What do you mean?"
I said, "I mean that if I win, then I don't get married. If I don't win then I get married. But if you get defeated, you will have to divorce."
He said, "It is strange. Then I will have to think about it."
I said, "But you have never lost any case in your life, and this is a small case, and there is no judge. I choose you as the judge too, because I trust you. From my very childhood I have loved you, and I know you cannot be unfair. So let us have the argument. I know you and I know your wife, and I know that twice you have tried to commit suicide."
He said, "My God! That means I will have to divorce my wife? Call your father. I don't want to get into this trouble."
They tried. Before my father died, he told me with tears in his eyes, "I am happy that we could not succeed in forcing you to get married and lead a normal kind of life. We were worried about you... who would take care of you? But you have proved that if you trust existence, existence takes care, it is very compassionate."

So I don't have any family of my own. But I have a very big family of my sannyasins, all around the world. So wherever I go, I'm at home. It makes no difference. Just two days ago I was in Nepal and as much at home as I am at home here.
I have created a family of a totally different kind. A million people belong to my family. Their love is unconditional. I have nothing to give them, except myself. But they have given me their hearts, and without any reason. I am not a religious leader, I am not a politician; I am not giving any promises, I am not giving you any hopes.
I am simply talking to you, to be yourself -- a simple teaching, the simplest, without any jargon -- and yet I have established the greatest family in the whole world, in the whole history of man.

Question 12
DO YOUR SANNYASINS OBEY YOUR VIEW ABOUT DESTROYING THE FAMILY?

Obedience is not my teaching. Disobedience is not a sin. I explain to my people my understanding, and then it is their freedom to do whatsoever they want to do. It is not a question of obeying me, it is a question of obeying their own intelligence.
My appeal is to their intelligence. I explain as clearly as possible, and then leave it to them. I don't take their freedom of decision, and whatsoever they decide, I am happy with it -- because I love their individuality and I want to enhance their individuality as much as I can.

Their yes is good, their no is good. It makes no difference, because it is coming out of their love, out of their understanding.
I don't want followers, obedient people.
I want intelligent friends, fellow travelers.
And once I have said anything, I never enquire whether anybody is following it or not. I go on towards other things. I have so many things...
But I am happy with my people, immensely happy, and grateful. It is difficult to find in history any instance of so many beautiful, intelligent people following a human being who is not pretending to be a savior or a prophet or a god, who is just saying, "I am as ordinary as you are -- with just a little difference: I am awake and you are asleep. But it is not much of a difference... you can open your eyes any moment."

Socrates Poisoned Again After 25 Centuries

Chapter #6
Chapter title: If you can get it, get it
22 February 1986 am in

QUESTIONS FROM NBC TELEVISION, AMERICA.

Question 1

COULD YOU PORTRAY BRIEFLY: WHO ARE YOU? PEOPLE SAY YOU ARE A CROOK. ARE YOU A CROOK?

I am just a mirror. When a crook looks at me, he sees a crook in me. It all depends on you.
As far as I am concerned, it is impossible to portray me... just a clean, empty mirror. That is my whole effort, to teach meditation to people.
Meditation is the art of cleaning your mirror from all the dust that the society, the religion, the educational system has poured on you, to take away everything that has not been born with you, to bring you to your absolute innocence as you were born as a child.
I call this rebirth. And after rebirth you are just a mirror. There are people who see a god in me, and there are people who see a crook in me, and there are people who see a monkey in me, and there are people who see a donkey in me, and there are people who see a yankee in me -- it depends on them.
It is their own face.
I simply reflect.

Question 2
OSHO,
DO YOU STILL HAVE PISTOL-CARRYING AIDES? ARE YOU AGAINST GUNS? WHAT IS YOUR OPINION ABOUT THE ARMS RACE?

I am against all kind of violence. The arms race is leading humanity to absolute destruction. And this is such a loss to

the universe, that we cannot even imagine. This vast, infinite universe is alive only because of us. It is conscious only because of human beings; otherwise, those big stars, millions of solar systems, are just dead.

It is to the credit of this earth, that we have been able to produce people like Socrates, Gautam Buddha, Lao Tzu, Pythagoras. To destroy humanity means to destroy the effort of millions of years that existence has been making. Existence is trying to become conscious through us; it is trying to become aware through us.

It is a long journey from a stone to becoming a Gautam Buddha, and to destroy this whole effort by stupid politicians is unforgivable. The whole arms race should stop immediately.

The Russian prime minister said that he will stop producing nuclear weapons by the end of this century. If you are going to stop it by the end of this century, then why not now? Why waste money, labor, intelligence for fifteen years more?

And all this energy can change the poverty of the world. We have so many nuclear weapons already in the Soviet Union and America that we can destroy this earth seven hundred times. Now, it is going to be simply idiotic to produce more. For what? Do you think a person will resurrect seven hundred times? Even Jesus could not do it one time. Resurrection is not possible.

I am against all arms, but that does not mean that I am an old-fashioned nonviolent philosopher. I am not in favor of Jesus Christ's statement, that if somebody slaps you on one cheek, give him the other too. That is insulting -- insulting to the other person. It makes him dehumanized. it reduces

him below you. You become a god, by giving the other cheek.

There cannot be a bigger insult to anybody. No, I would like you to hit the other man more strongly than he has slapped you, to make him feel that you are also human and we are brothers; nobody is higher and nobody is lower.

But there is no need of arms. Man had created arms in the beginning because man is the most weak animal in the whole existence. No animal carries arms. Still you cannot fight with a lion or a tiger, or even a monkey. Man had to create arms to substitute the missing power in him. He was delicate, and he was surrounded by wild animals. There was a reason to have arms -- and arms that can be used from far away, because if you are too close to the lion, even with the arms, you may not be able to survive. Arrows were invented, so that from far away, sitting behind the trees, you can kill. Guns were created so that from far away, hiding, you can kill.

But now you are not surrounded by wild animals; you have killed them. You have destroyed so much of nature and wildness. You don't need any arms at all. You are surrounded by human beings. Be human to them, don't try to be a god to them. That is a very subtle insult, and inhuman.

You are asking me about AIDS. I will remain always against it, because I am against everything that is a perversion or a by-product of perversion. AIDS is the ultimate by-product of homosexuality. I am not only against AIDS, I am against homosexuality. I am not only against homosexuality, I am against all those people who have created homosexuality. You will be surprised to know

that all your religions are responsible for homosexuality for two reasons.

First, they separated the monks to live with other monks, nuns with other nuns. Now, keeping men alone together for years, women together for years, is creating a situation where homosexuality is bound to happen. Homosexuality is a contribution of your religions.

Man is not born homosexual. In the wild, no animal is homosexual. But in the Zoo, if the females are not available, the animals turn to homosexuality. That shows intelligence -- they have to find a way for their biology. And if in monasteries, nunneries, people became homosexuals and lesbians, who is responsible?

Religions have been teaching people to remain celibate. Celibacy is against nature. Just taking a vow of celibacy does not mean you will be able to remain celibate. You will have to find some way for your sexuality and its expression. Celibacy created homosexuality, because a celibate can have a friendship with a man, but cannot have a friendship with a woman. He will be afraid that people will start suspecting his celibacy.

All the religions have raised celibacy into something spiritual. It is not spiritual. AIDS is the ultimate result of all these teachings about celibacy, separating man from woman. I am not only against AIDS, I am against the basic root causes which have created it. Now there are countries, for example in Texas, America where they have made a law against homosexuality. Now it is a crime. And it was a great surprise to know that in a place like Texas, one million homosexuals protested against the law.

Laws don't change man. Those homosexuals will go underground -- there is no need to say that you are a homosexual. And homosexuality going underground is more dangerous.

You can catch the disease AIDS without any sexual contact, just by kissing the person who has AIDS, because saliva carries the AIDS virus. Perhaps the whole of humanity has to follow the Eskimos. They are the most primitive people, but in this respect they are far ahead of us. They have never kissed; they hate the whole idea. And when they saw people kissing they felt nauseated. It is ugly mixing your saliva with somebody else's, exploring his mouth with your tongue... This seems to be a strange French stupidity!

Eskimos also have a way to show love: they rub their noses. That is far more hygienic, clean -- no danger, no disease. At the most you can get a cold, which is not much of a disease. If you don't take any medicine, it goes away within seven days. If you take medicine it goes away in one week!

The AIDS virus is carried even in tears. A small child may be crying and weeping and just out of compassion you wipe the tears of the child with your hand, and you are unaware that you may be catching a deadly disease -- a disease which should not be called a disease because it has no cure. Scientists almost all agree that there is no possibility of any cure. The man or the woman is going to die at the most within two years, but mostly within six months. It is slow death.

I am against it. I am against celibacy. I am against the religions which have made men and women live separately,

and caused this whole disease. Lesbians have not yet been able to produce any disease like AIDS -- perhaps women are more patient and they will take a little more time. But this is certain, that one day they will also produce some disease which will be more fatal than AIDS itself.
Going against nature is not my way of looking at things. Going with nature, using nature as a stepping stone... Going higher than nature is not going against nature. Nature remains the foundation, and you can go beyond it.
People have gone beyond it, but not by opposing. By opposing it you simply become a pervert, and I am against perversion.

Question 3
OSHO,
IS THERE A PERSON YOU WOULD LIKE TO MEET THAT YOU HAVE NEVER MET? CAN YOU NAME A PERSONALITY?

There was a person I wanted to meet. I met him thirty-five years ago: myself. Since then I have not had any desire to meet anybody.

Question 4
OSHO,
THE WOMEN WHO SURROUND YOU ARE RATHER PRETTY. DO YOU APPRECIATE BEAUTY IN YOUR FEMALE FOLLOWERS?

I am disgusted by your question. You say "rather pretty" -- they are real beauties! And I love beauty, whether it is in

man or in woman, whether it is in flowers or in the birds, or in the sunrise or in the stars. I love beauty.
To me, the real trinity is not God, the holy ghost, and God's only begotten son, Jesus Christ. The real trinity of life and existence is: truth, goodness and beauty, satyam, shivam, sundram. This is the real trinity; it is not a hypothesis.
A man who is in search is bound to come across these three faces of reality: truth, beauty and goodness.
I love beauty, but don't say that they are pretty beautiful, they are real beauties. They are so beautiful because they are so natural. They are so beautiful because they have become so innocent, so meditative, so silent, so serene, so centered. Their beauty is not only physical. Their beauty is spiritual too.

Question 5
THREE MONTHS AGO YOU TOLD YOUR FOLLOWERS THEY NEEDED NO LONGER TO WEAR SUNRISE-COLORED CLOTHES, BECAUSE YOU WANTED TO GIVE THEM TOTAL FREEDOM. DOES THAT MEAN THEY WERE NOT TOTALLY FREE BEFORE?

They were totally free before, but they can become even more totally free!

Question 6
OSHO,
DO YOU RESENT AMERICA?

No, I love America. I love the people of America, I love the land of America, but I certainly hate the American government, the bureaucracy. It is the most fascist government on the earth today, pretending to be democratic. It is deceiving the whole world, and it is deceiving its own people. I would like this government to go down the drain.

But America I love, and I will continue to love. And the day I can enter America... because right now the American government has prevented me from entering the country for five years -- after five years, if I am alive, the first thing I am going to do is to enter America.

I have so many lovers there, so many friends, so many sympathizers. And what the government of America has done to me, has created a tremendous love and sympathy for me in the people of America.

QUESTIONS FROM Nieuwe Revue, HOLLAND.

Question 7

PLEASE COMMENT ON THESE STATEMENTS: "SURVIVAL OF THE FITTEST," AND "YOU ARE WHAT YOU EAT."

"Survival of the fittest" appears to be true, but only to the superficial eye, because man is not the strongest animal on the earth.

Why he has survived, and destroyed other animals, is not his fitness, his strength, his power, but his intelligence. So I would like to change it to survival of the conscious.

Now we are facing a world crisis. If man does not prove conscious enough, then he is going to disappear from the earth. He proved more conscious than the animals; now he has to prove more intelligent and conscious than the politicians. These are the real animals now.

And if man can prove himself more conscious, more alert, more aware, then many things can disappear immediately. For example, the nations are all artificial. The earth is one. All the boundaries of the nations are fake; they are only on the map. If man is more alert and more aware, the first thing to be done is to dissolve all the nations.

Let the world be one. One world is the only guarantee, that there is not going to be any more war.

If man is conscious and aware, he can see that the essential religion is one. Only rituals differ, and rituals are meaningless. Drop the rituals and save the essential religion. Then Hinduism, Christianity, Buddhism, Jainism, Taoism -- all will come to the same point: the enquiry of your interiority, the inward journey.

If we can let the boundaries of nations disappear and the boundaries of religion disappear if the world can be one world and religion can be without any adjective -- just a quality, religiousness -- we will have survived the greatest danger that is facing us.

A divided humanity -- in religions -- in nations is going to destroy itself. We need an undivided, one humanity. Anything that divides has to be dropped; it is against our survival.

And the second proverb, "you are what you eat," is certainly true.

A man who is vegetarian is basically nonviolent. You can see it: the people who have been vegetarians for centuries are absolutely non -- violent. They have not created any wars; they have not created any crusades, any JIHADS. The people who are meat eaters are bound to have little sensitivity, they are more hard. Even in the name of love they will kill; even in the name of peace they will go to war. In the name of freedom, in the name of democracy, they will murder.

There are cannibals also still in existence -- not many: a small tribe in South Africa, of three hundred people. Nobody passes through that area, because if you pass through that area you will never reach your goal -- you will become food! Because nobody passes through that area, those people have been eating their own people. In the beginning of this century their population was three thousand. Now they are only three hundred.

I am reminded of a Christian priest, a missionary, who was the first man from the West to reach to the cannibals to convert them to Christianity. They immediately got hold of him. They put him in a big pot.

He said, "What are you doing?"

They said, "Just wait a little and you will know."

Then they started putting logs and wood under the pot. The missionary saw the situation, looked around at those people's faces... ferocious. Trying somehow to persuade them that this was not good, he said, "Before you do anything, listen to me. Have you ever had any taste of Christianity?"

They said, "Wait, we will have. We will make soup of you and then everybody will have the first taste of Christianity."

A cannibal cannot be called human. If he can eat living human beings, he has no heart, he has no love, he has no sensitivity. He is just a stone.

But you don't think the same way when somebody kills a lion or a deer, because you don't think that the deer has as much life as you have. The deer may have a beloved; the deer may have children. You don't think of the lion, when you kill him, that he may have a family. His small cubs will be orphans. He is as alive as you are -- in fact more alive than you are. Destroying him only for a few taste buds on your tongue, for the taste...

It seems to me that killing animals for eating is not very far away from killing human beings. They differ only in their body, in their shape, but it is the same life that you are destroying.

With new technology the earth is perfectly capable of giving you food. You can make it as tasteful as you want, and you can give it any flavor that you love. Just for taste, destroying life is simply disgusting. And destroying life, you are destroying many qualities in you. You cannot become a Gautam Buddha. You cannot have that purity of consciousness, that sensitivity.

One day Gautam Buddha is passing a street with his disciple Ananda, talking to him. A fly sits on his forehead and he is so much involved in talking that just mechanically he waves his hand -- the way we do -- and the fly is gone. But then he suddenly stops, closes his eyes, and raises his hand very slowly, very gracefully.

Ananda said, "What are you doing? The fly is no longer there."

Buddha said, "I misbehaved with the fly. That was not the right treatment -- I should have been more graceful. I'm trying it, now I should have behaved, so that in future I don't commit the same mistake. After all, a fly is also alive, and she was just sitting on my forehead."

Now this man, who cannot even mistreat a fly, will certainly have a far purer consciousness than anybody else, a far deeper serenity than anybody else.

Vegetarian food lacks only one thing: certain proteins, which are absolutely needed for intelligence to grow. That is the reason not a single vegetarian has been awarded the Nobel prize. Even in India three persons have been awarded the Nobel prize, but all the three persons were nonvegetarians.

I have looked into the matter deeply. I have enquired from scientists, medical people, and found a substitute, the unfertilized egg. Added to vegetarian food, it makes it complete. It gives all the proteins that the old vegetarian food misses. And the nonfertilized egg is just vegetable; it has no life.

A simple change, and we can make the whole of humanity more sensitive, more artistic, more full of reverence for life. You cannot be religious if you are not full of reverence for life.

God you have not seen, but life is all around you.

To you, life is the only representative that proves that existence is not dead, it is alive.

Eating anything by killing is irreligious, unspiritual, unaesthetic. And once the unfertilized egg is added to the vegetarian food, the food is perfect -- better than the none vegetarian food. It fulfills all your needs without any

destruction. A man who lives by destruction will die by destruction. It is not a coincidence that both the world wars were fought in the West. And the third world war will also begin -- if it begins -- in the west.

In the East -- particularly the people who have been vegetarian for centuries -- they have never fought a war. I have researched in India whether any vegetarian has ever been caught committing suicide or murder or theft and I was surprised that not a single vegetarian has ever been put into jail for committing murder -- it is impossible.

I remember my childhood. My grandmother would not allow poor tomatoes in the house, because they look like meat.

I said, "You are mad. These poor tomatoes are not meat." But she said, "Even the look... As long as I am alive, please don't bring any tomatoes into the house." Do you think this woman can kill somebody? Can you imagine this woman can commit suicide?

Yes, it is true, you are what you eat, because what you eat makes your mind, makes your body, makes your senses, gives you qualities. In India, I have been watching -- not a single vegetarian is a beggar. Where there are millions of beggars, not a single vegetarian is a beggar.

I have been visiting jails, and enquiring; I have never come across a vegetarian in the jail. They simply don't commit anything -- their sensitivity prevents them. If we want a really human world, a world of loving people, respectful of each others' lives, then we will have to think about our food and about our other habits. They should be changed. They are not so valuable.

And if you love the flavor of meat, that flavor can be given to any food. Now it is a simple matter. There is no need, just for that flavor, to kill a living, beautiful animal and destroy the ecology of the earth. They are our brothers and our sisters.

The day Saint Francis died -- he used to travel on a donkey -- the last thing he said is worth remembering. He addressed the donkey -- the last thing -- not his disciples. He said, "Brother donkey, please forgive me. I have been riding on you. I accept my guilt; it was not right to ride on a brother. Please forgive me before I die." But he addressed the donkey as brother.

We are part of this existence: these trees, these animals, these birds, they are our brothers and our sisters. This is our whole family. Just a slight understanding, and you can change your consciousness from being polluted, from being destroyed. You can rise as high as anybody has ever been able.

For example, in the West enlightenment is not a known phenomenon, for the simple reason that nobody was sensitive and alert and aware enough to attain it. Even a man like Jesus was eating meat, drinking wine.

Not only that, the Christians brag about his miracles, that he made water into wine -- now that is a crime, not a miracle. If he had made water out of wine, I would call it a miracle. I cannot call this a miracle. Wine makes people unconscious; it cannot help them to become enlightened.

There have been great people in the West. I love them. Socrates could have become a Buddha, an awakened one, if he had been in the East. But there, the whole atmosphere is not supportive. He was a meat eater -- not only that, he was

a homosexual. Now, such a person cannot attain to the ultimate peaks of consciousness. He had the potential, he had the capacity, he had the intelligence, but just the little things missed.
So is the case with Moses; so is the case with Plato, Plotinus, Heraclitus, Pythagoras... beautiful people. I love them, and yet I feel sorry for them, because they were not in the right kind of atmosphere where they could have blossomed and flowered.
We don't know how many people in the world can become pinnacles, sky-high consciousnesses, because small things are preventing them. Food is very important. It is your body, it is your brain. And without your body and brain's support, you cannot attain to your soul.

Question 8
YOU SAID IN AN INTERVIEW THAT WHEN SOMEBODY SAYS `I LOVE YOU' TO THE OTHER, THE LOVE IS ALREADY GONE. WHY?

I said it because when you are in love there is no need to say it. It shows itself -- from your eyes, from your every gesture. And moreover, for the first time you understand that you are experiencing something which cannot be put into words.
You can say, "I love you," but you will suddenly see that the feeling that you are calling love is so vast, and the word `love' is so small, it does not do justice to it. Hence, when people are in love, they understand in their silence the feeling of each other. Lovers may sit for hours in the full-moon night, by the sea, not even speaking a single word,

just holding hands, as if they are not two -- with whom to talk, and what is there to talk about? In silence the love is so great, overpowering, that any word is going to disturb it. But husbands and wives say it to each other. Their philosopher is an American, Dale Carnegie, who suggests that every husband should say at least three times a day to his wife, "I love you, darling." And you will be surprised to know that the woman is more intuitive than the man; the man is more intellectual. These are the differences between the two sexes. They are complementary.

Whenever a husband hugs her and says so lovingly "I love you," she knows something is wrong. He has been with some other woman -- this is just compensation! The day he suddenly brings flowers for her, or icecream, she knows what is the matter: he has done something and now he wants to cover it up.

When there is love, there is no need to say it. In the first place it cannot be said. Yes, your whole being will vibrate with it, and the person you love will get the vibrations. Everything in you will say, "I love you."

But words are very small, very inadequate. That's why I had said that when love dies, disappears, and leaves you empty, then the husband and wife start talking about anything. They don't sit in silence, because in silence they can feel the coldness that has come between them. It is no longer warm; that coziness of love has disappeared. Now this coldness has to be covered by words.

So they go on talking about any relevant, irrelevant thing, they cannot sit silently. In fact, the husband and wife always want somebody to be invited... a friend, so that they are not left alone. In aloneness there is fear. When they

were in love they wanted to be alone, they wanted that nobody should be there.

One of my friends was very rich, and he asked me, "I have two daughters and both are married. I don't have any sons. Should I continue to be an active industrialist?"

I said, "There is no point. You are fifty; maybe twenty-five years more you may live. Now live totally, forget all about the industry. Retire, become a silent partner to all your businesses." He had many businesses. "You have enough, and more will be coming out of the businesses. Even if you are going to live three hundred or four hundred years, it is enough -- so I don't see any point."

He said, "You are right. Just one thing -- I cannot say it to anybody else, but I can say it to you -- then I will be left alone with my wife in the home, the whole day, twenty-four hours. Right now I have excuses, that I am going to this factory, I am going to that factory, I am going to that farm... that tonight I will not be able to return because the farm is far away in the village, and I will stay there. Once I retire it will kill me -- twenty-four hours with a woman I hate to see, and I know she hates me."

I asked him, "How do you know? Have you ever heard her saying that she hates you? Have you ever said to her that you hate her?"

He said, "Do you want me to have unnecessary trouble? I have never said it, but whenever we are together we can feel the coldness. The warmth that used to flow, the joy that used to flow, is no longer there. Something has died. She is sitting just by my side, but there are thousands of miles distance. Neither she has said it to me, nor I have said it to her, but we both understand it."

If hate can be understood, which is a negative thing, why can love not be understood, which is a positive thing?
So don't just repeat dialogues you have seen in the movies, live authentically. If you love somebody, love totally. No need to utter the word love. It will reach; the message will reach -- without words. All that is great in life has to be expressed without words, in silence.
When Jesus was facing Pontius Pilate, the last thing he asked him was, "What is truth?" And Jesus remained silent. This was not his way; he was continually teaching. Why did he remain silent? Truth cannot be said -- or perhaps silence is the truth. If you can get it, get it. If you cannot get it, I am sorry! It is not my fault.
That is the most beautiful part in Jesus' life. When asked about truth, he remained completely silent. There are things for which language is not made, and love is one of those great things.

Question 9
IS IT ONE'S KARMA TO BE BORN UNHAPPY OR HAPPY?

No! This is how the priests, particularly in the East, have been deceiving people, cheating people, exploiting people. This is the reason why in the East in five thousand years there has not been any revolution. The priest says to the poor, "Your poverty is the result of your past life's bad karmas, bad actions, evil actions. And the rich man is being rewarded for his past life's good actions."
If you are miserable, if you are suffering, if you are in anguish, if you are sick, if you are dying -- everything he

connects with the past life. This is a very cunning device, because nobody can check whether he is right or wrong. And if you remain patient, in the coming life, after death, you will be rewarded. Now this is against the law of cause and effect. If you put your hand into a fire, you will be burnt now, not in your next life.

I do not agree with the law of karma as it is preached by Hinduism, Jainism, Buddhism; it is ugly. It is an effort to keep the status quo of society. It protects the rich, the powerful, and it keeps the poor suffering in a kind of drugged state. Nothing can be done about your past life; you have to wait for the future life. Nothing can be done in this life.

If the East is so poor, these religions are responsible. You are miserable because you are not using your intelligence. You are miserable because you are still carrying conditions which make you miserable. You are poor, not because of your past life, but because of the stupidity of your parents who went on producing children: one dozen, two dozen. You are poor because you are being exploited. You are poor because you are living in a system which is immobile, no movement is allowed.

A sudra, the lowest caste in India, cannot move upwards. If, for centuries, his forefathers and their forefathers have been making shoes, he has to make shoes. If they have been cleaning toilets, he has to clean toilets. He is deprived of education. He is not allowed to read religious scriptures. He should revolt! Patience is not going to help -- it has not helped in five thousand years.

The East needs a tremendous revolution that destroys the distinction between castes: the brahmins, the high caste; the

sudras, the lowest; and other castes. The East needs a revolutionary attitude -- that the law of cause and effect functions here and now; it does not wait for death to come. If you do something good, you will immediately be rewarded.

According to me, in the very act of doing good there is reward. If somebody has fallen on the ground, and you help him to get up, don't you feel happy? Doesn't your heart feel that you have done something human? If somebody is drowning in the ocean, and you turn your back and don't care what happens to him, do you think you will be able to sleep that night? Will not that drowning man become a nightmare?

Every action has its intrinsic reward or punishment. Existence does not wait that long. The whole law of karma is just an invention of the brahmins. It has kept the East poor, and it is keeping the east in tremendous suffering. Just thirty years ago, when I started talking to people, I started talking about birth control -- and stones were thrown at me. Three times attempts on my life were made. Now, in thirty years, India's population has more than doubled. When I started speaking, the population of India was four hundred million; now it is nine hundred million. If they had listened to me, there would have been no poverty. But they have increased the population by five hundred million.

Now from where are you going to get food for these five hundred million... jobs, clothes? And it was thought five years ago that India will have a population of nearly one billion by the end of the century. For the first time India

will become the most populated country. China will be left behind; up to now China has always been ahead.
But recently, seeing the population growing faster than the economists and the mathematicians had calculated, they have changed the idea. They say now that by the end of the century the population will not be one one billion, may be one billion and three hundred million.
In the times of Gautam Buddha the whole population of the world was only twenty million. The earth is overburdened.
It is not your past life's karma.
You are doing it right now -- you go on doing it. And they were against me because I was teaching something which goes against their philosophy and their religion. Their religion says, "God gives you the children. You cannot prevent them."
If God is giving you the children, then god is giving you the poverty, and then God will give you death too, to the whole country.
They go on clinging to old, out-of-date concepts. That is the reason for their misery, for their suffering; otherwise, every individual, if he takes his life in his own hands, and drops all conditionings and starts afresh, and looks into each suffering and each misery, can get rid of all suffering and all miseries.
There is no reason why anybody should be miserable.
Do you see any tree miserable?
Do you see any deer miserable?
Do you see any bird committing suicide?
The whole existence is so blissful -- except man.
Something is wrong with man's conditioning. He has to

drop his conditioning and look into his miseries. And whatever is making him miserable, he can change it.
But it needs guts, it needs courage.
You will be surprised to hear when I say that it needs great courage to drop your misery -- because you have become so familiar with it. You have become almost identified with it, you don't know what you are going to do without it. Right now your misery creates sympathy in other people. It is a strange world. If you are happy, if you are blissful, if you are singing and dancing, people will think you are mad or you are on some drug or you are hypnotized -- something is wrong with you! But if you are sitting sad, almost looking dead, with a long british face, nobody thinks anything is wrong with you. This is how human beings are expected to be, and everybody is sympathetic to you.
But if you are happy, nobody has any sympathy for you, everybody is opposed to you. This is my experience with millions of my sannyasins. They become happy; they start rejoicing in small things; they become cheerful; they laugh, they love, they dance, they sing -- and they are opposed. They are not doing any harm to anybody. All that they have done is they have dropped their misery. But the whole world is miserable; it cannot tolerate you. How dare you not be miserable? You have to be in tune with the whole world. You cannot get out of the prison so easily.
They will not believe you, that your meditation, that your being silent, that your art of living, has transformed you, and that this can happen to them, too. No, that is not possible. They are in the majority.

That's what happened in America. My commune had five thousand sannyasins. For four years they worked hard; they created a beautiful oasis in a desert, in a land which had been lying dead for fifty years and which nobody was ready to purchase. We made it self-sufficient. It was giving food to five thousand sannyasins: vegetables, milk products, everything that we needed. We created lakes, created all modern facilities.

The people were working hard, because it was their commune, it was their home, it was their creativity. In the morning they would start with meditation, then they would listen to me, then they would go to work. Five thousand people would eat together in one restaurant. It was a beauty to see.

Somebody was playing a guitar, somebody was singing, somebody was dancing. To any outsider it was insane: What is happening? -- people are eating, but why are these people dancing? In the evening they would all dance. Late in the night they will sing and dance and play on their instruments. This became the trouble!

Certainly these five thousand people had gone mad; they were not in their senses. And they were creating a deep anxiety in the neighbors. And the neighbors were not close, because I had chosen a land that was big enough so that we were far away from neighbors. It was one hundred and twenty-six square miles, so the nearest town was twenty miles away -- just to avoid neighbors, because they would be disturbed; they are miserable and they don't want anybody else to be not miserable. But still, they would come from miles away. They would come in airplanes to see what was happening.

And the politicians became worried, because if these five thousand people can be so happy, then why can other people not be happy? The easiest way was to destroy the commune, so there was no comparison.

It has always been done. It has been done in Russia. They destroyed a small minority of rich people. The poor people are still poor, but now they don't think of themselves as poor because there is no comparison. The poverty has been distributed equally. Now there are no rich men, everybody is poor, so it is taken for granted that this is how things have to be.

So in Russia people are poor, but they have no idea of any revolution. Seventy years living in poverty, but no idea of revolution because the comparison is not there.

That's what happened with the commune in America. They destroyed the commune, without any legal reason. They did everything illegal -- but certainly they had power. But the basic problem was psychological, spiritual. They could not tolerate five thousand people living in such a dancing, joyous state.

That makes the whole country jealous. That makes the whole country question the politicians: If these people can maintain themselves in a desert -- they are not rich, but still they are so happy that even your richest people are not that happy -- then why should something not be done for the whole country? It was a big problem to change the whole country. It was easier to destroy a small commune which was creating a question mark -- and they destroyed it.

They arrested me without any warrant, without showing me any cause why, what crime I had committed. They harassed me for twelve days in jail, for no reason at all.

They let me out on bail with the condition that I can not enter America for five years, and then they started destroying the commune. They took over the commune. Where five thousand people were immensely happ, there are only one hundred and thirty people left. They forced people to leave. And they have accepted that these one hundred and thirty people can live there till they sell the land and the properties and the houses, so they can take care of the property.

It is a strange world. It is almost like being sane in a madhouse -- only you will look mad and everybody else will be sane; they are the majority.

Your misery has nothing to do with the past. Your misery has something to do with your own understanding, your own courage to drop it and to not be worried what others will say. They would like you ro remain miserable, but if you don't like to be miserable, it is your birthright to drop it!

Find out the causes. And they are not many. I have been working with thousands of people who had the same problems, and the problems turn out to be very small. The basic problem seems to be that you cling to your misery because it brings you sympathy from others. And remember, sympathy is not love.

Drop the misery, and you will find the same people who were sympathizers becoming your enemies. Let them become enemies, let them suffer -- that is their problem. But more and more people have to become free, independent, joyous.

If we can create a great movement of happiness, then slowly, slowly the miserable people will have to think twice before they oppose you.

Socrates Poisoned Again After 25 Centuries

Chapter #7
Chapter title: Zorba is my past: buddha is my present
22 February 1986 pm in

QUESTIONS FROM AP, VPI AND REUTERS NEWS AGENCIES.

Question 1
CAN YOU TELL US WHY, AS AN ADMIRER OF SOCRATES, YOU DON'T PRACTICE THE SOCRATIC METHOD OF DIALOGUE?

Dialogue is possible between two blind men; they can discuss ad infinitum about light without coming to any conclusion. Dialogue is impossible between two persons who can see light: the dialogue is unnecessary; light is the experience of both. The third possibility is that one man may be able to see light, and the other may be blind. What kind of dialogue do you think is possible between these two?
Socrates was not an enlightened person -- a great philosopher, a great logician, but not an enlightened person, not a man with eyes. Gautam Buddha has no dialogue; he

knows, there is no question of discussing it. You can sit silently with him. Even in his silence there will be a communication. Or you can ask him a question and he will respond spontaneously.

No enlightened person in the whole world has ever used Socrates' method of dialogue. That's the reason why I cannot use it. If you know, if you have experienced the truth, then we can sit in silence -- there is no need to say anything.

It happened in India... Two enlightened people met, remaining together for two days. One was Kabir, the famous poet, and the other was Farid, a Sufi mystic. Their disciples wanted them to talk to each other so they could listen. But for two days not a single word passed between Kabir and Farid. They hugged each other, they smiled at each other, they looked into each other's eyes. They were seen holding each other's hands; tears of joy were seen flowing from both. And after two days they departed with another loving hug, but not a single word.

The disciples of Kabir asked him, "What happened? You have always been talking to us, and we wanted to listen to what happens, what transpires between two enlightened persons."

And Kabir said, "You have seen what happens, what transpires between two persons who have realized the truth: there is nothing to say."

And the same was the situation with the disciples of Farid. They were angry: "Two days you wasted, and we waited and waited and were simply bored. Why did you not say something?"

And Farid said, "Whichever one of us started speaking would have shown that he does not know yet. Realization, enlightenment is beyond words. You know it; you can express it through tears, through song, through dance -- but not through dialogue."

Socrates has a beautiful method of dialogue, but that method is useful only for blind people. And in the West, unfortunately, the experience of enlightenment has not happened. It is just the same in the East: science has not reached to its peaks, and in the West spirituality has not reached to its peaks. Both are half -- and because of this division, man is divided.

My effort is to create a synthesis, to bring one unity between the materialistic, scientific approach of the West and the spiritual, meditative approach of the East. That will make man complete, whole. And to be whole is the only way to be holy. There is no other way.

I have nothing to say to you unless you ask.

If you ask, then spontaneously I respond.

I am not prepared for it. If you don't ask then there is nothing from my side to be said to you. Then we can sit in silence. If you can understand silence then there is no need for language to be brought in. This is the reason why I do not use Socratic dialogue.

Question 2

IS YOUR PHILOSOPHY INFLUENCED BY THE WESTERN PSYCHOANALYTIC TRADITION?

No. On the contrary, my philosophy is contributing to the Western psychoanalytic sciences.

The Western psychoanalytic approach ends with the mind. It does not believe beyond the mind, and man's real being is beyond the mind.

This is one of the reasons that Western psychoanalysis has not been able to help anybody. There have been people who for ten years, twelve years have been undergoing psychoanalytic processes, and still they have not reached anywhere.

You will be surprised to know that the Western psychoanalyst, as a profession, commits suicide in numbers double that of any other profession; he goes mad in numbers double that of any other profession. This is something great... these are the psychoanalysts! And each psychoanalyst once in a while needs to be psychoanalyzed by another psychoanalyst. It is very superficial!

In the East, we never developed anything like psychoanalysis. What we developed is mind transcendence. In the Eastern approach the mind is the disease. Whatever you do with it, at the most you can make it normally sick, you can keep it within boundaries. So there are only two kinds of people: abnormally sick and normally sick. The function of psychoanalysis is to bring the abnormally sick back into the fold of the normally sick.

In the East in ten thousand years we have never thought of anything like psychoanalysis. What we have thought of is mind transcendence, and that's what meditation is. Rather than trying to make the mind healthy, it is better to go beyond mind, where the source of all health is, all wisdom, all sanity.

Once you are beyond the mind, then the mind becomes such a good servant. You cannot find a single instance in

the whole history of the East where a meditator has gone and committed suicide, where a meditator has gone mad. No years of analysis are needed, just very simple methods of watching your mind. Just being a witness to whatever goes on in your mind... and a great transformation happens. As you watch the mind, suddenly you start feeling you are not the mind. You can watch it... it is just there on the screen, a movie screen, a TV screen. Thoughts are moving, dreams are moving, projections are moving; memories, imagination... you can see from a distance. And as you become settled into this distance, you are surprised: "What can these thoughts do to you...?"

You are not part of the mind.

This gives you such a relief. And the moment it becomes deepened -- "I am not the mind" -- the mind starts cooling down. Thoughts are less; memories are less; imaginations are less. Just witnessing... and a moment comes when mind becomes empty, there is only a white screen left. That is the perfect health. Out of this clarity, to live life is a delight, is a joy.

I have not taken anything from Western psychoanalysis. I am trying to give something to Western psychoanalysis, which it is missing, very badly missing. I have come in contact with many kinds of psychotherapists, psychoanalysts, and they are in the same boat as you are; they are not in any way different. They suffer from the same kinds of anxieties, fear.

Even the founder of psychoanalysis, Sigmund Freud suffered from fear so much that you will be surprised to know he never passed by the side of any graveyard because it reminded him of death. He never wanted to hear

somebody informing him that a friend had died, because that reminded him that he will die too. Even the word `death' was enough.

As he became older, just the word `death' and he used to fall into a coma for a few minutes, unconscious, his mouth foaming -- and this man is the founder of psychoanalysis. Can you think of Gautam Buddha being afraid of death in this way? Can you think of Lao Tzu being afraid of death in this way?

All his psychoanalysis is nothing but his own sexual repression -- because everything that you bring to him becomes a sexual symbol, anything... you cannot find a thing which is not sexual. The man was simply mad.

His own disciples, great disciples, Jung and Adler left him, simply because of this fixation on sex. Everything is not sex; life consists of many more things. Adler founded another school of psychoanalysis, but made the same mistake. His whole idea is will to power. Bring him anybody, and he will find that he is suffering from will to power. Now sex is replaced by will to power. He has again forgotten that life is many things, it is multidimensional.

Jung founded another school of analytical psychology. He tried to reduce everything to mythologies, ancient mythologies -- that your unconscious is remembering your past lives; they are surfacing.

Nobody has been helpful in transforming man, in giving him real health, sanity, serenity, tranquility, balance. But the East can contribute much, because in the East the thing is totally different. We have never taken mind seriously. We have always thought that there is something beyond mind -- and unless that space beyond is found, mind cannot

be controlled. Who will control it? Something higher than mind is needed, and Western psychology does not believe in anything higher than mind.
Mind IS crazy.
Then how to make this mind sane? It is impossible, but it is a good business. Jews are very good in finding beautiful businesses.
Jesus was a Jew. He has founded the greatest business in the world, Christianity -- and Jews can never forgive themselves because they unnecessarily crucified their own boy and missed a great chance -- the greatest firm! Since then they have been trying to take revenge in every way.
Karl Marx was another Jew. He founded another business, communism. Now half of humanity is communist.
Sigmund Freud is another Jew, who founded the most highly paid profession, psychoanalysis. But nobody is interested in man; they themselves are earning beautifully.
I have nothing to learn from them -- they have nothing to teach. They have to learn something from the East, because the basic point is to find something above and beyond mind. Man's consciousness should be centered on the beyond point; then mind can be controlled very easily.
You can see my sannyasins: you will not find them suffering from the same phobias as the ordinary man, you will not find them needing psychoanalysis. If they are meditating, they are masters of their own lives.
Mind is a bad master, but a good servant.
You just have to find the right master within yourself.

Question 3

WHAT IS SO SPECIAL ABOUT WHAT YOU TEACH, IF IT CONDONES ALMOST ALL FORMS OF SELF-EXPRESSION?

First, nobody in the whole history of humanity has allowed man's nature total freedom; it was always with conditions. Man's nature has never been accepted lovingly, it has been condemned as sin. All the religions have been committing that criminal act of condemning man's nature. By condemning, you cannot change man's nature, but you can poison it.

They have poisoned it, so man is living in a kind of limbo. Neither can he be natural -- because then all the moral teachings in his mind disturb him, saying "You are committing sin" -- nor can he follow the moral teachings. Nature has its own way; its pull, its gravity is great.

Man is torn apart.

All the religions have created a schizophrenic humanity, split about each and every thing. For example, in India Mahatma Gandhi in his ashram had five great principles. The first principle was no taste: eat, but don't taste. Now you are creating unnecessary trouble for poor human beings: if they eat, they will taste; if they taste, it is sin; if they don't eat, they will die out of hunger. To destroy their taste, Gandhi used leaves of a certain tree, the neem tree... which are the bitterest. He would make everybody eat neem leaves with his food, so the taste is destroyed and everything becomes bitter. This is thought to be spirituality!

But this idea of no taste is not new: Buddhism follows it; Jainism follows it; Hinduism follows it. So for thousands of

years it has been there. I don't see that if you eat tastefully you are committing any crime. Just don't eat too much -- just don't be an American!

In America there are thirty million people in the hospitals, dying of overeating, and in the streets there are exactly thirty million dying of hunger. Now, any intelligent person can just let these people meet and tell their stories to each other... Sixty million people can be saved from death without wasting any money, anything; just a little understanding.

All the religions have been condemnatory about all the senses of man: about his body, about his love. They have spoiled human life and its joy; they have destroyed the zorba in you. And that is my basic difference: I want to revive the zorba in you, with dignity and with respect. To me, unless you are an authentic zorba you can never become a buddha: if you have not totally lived the life of your body, you don't have any base for your spiritual life. The life of the body becomes the foundation for the temple of your spiritual life. They are not against each other; they are together, they are one project.

Nobody has allowed man to be totally free, expressive. There have always been repressive ideologies around, in different names, but something has to be repressed. No religion has accepted this world as sacred, this life as sacred. They are all in favor of the other world -- and you have to sacrifice this world and this life to attain to the other world. And that other world is just an idea; no evidence exists for it.

People have sacrificed this life, and they have not gained anything.

I say: This life is sacred.
This body is sacred.
This world is sacred -- and there is no other world. The other world is hidden in this world. The deeper you go into it... you will find it. Move deeper into this and some day you will pass the boundary of this and enter into that. But it is going to happen here, now.
It is a totally different vision of spirituality. It is also unique... because I am not a god, I am not a savior, I am not a prophet, I am not a messenger.
I am just a human being as you are.
All your religions have been founded by people who were in some way or other megalomaniacs, who were in some way or other superegoists; they pretended to be very special: the only begotten son of God, the incarnation of God, the messenger of God... They were not persons amongst you. You were far away in the dark valleys, and they were far away on the sunlit peaks -- you could only worship them.
Naturally, humanity has remained in darkness, because everybody thought, "It is beyond us: we are not sons of God; we are not incarnations of God; we are not prophets; we are not messengers... Those were special people. If they could manage to do something... it was possible for them, but we are ordinary human beings. Misery is our lot. We have to exist the way we are existing; darkness is our destiny."
My unique point is that nobody was a messenger and nobody was a prophet. Nobody was an incarnation of God, because there is no God as such. They were all human beings, just pretenders, preposterous, trying to be more

special than you, higher than you, holier than you -- and they spoiled millions of people's lives.
I want to say to you that I am just one amongst you, and if I can attain to my innermost light, if I can attain to my eternal being, it is a proof that you can attain it too. You are as capable, as full of potential as I am. There is no difference.
I am not speaking from some higher place, I am just amongst you; hence I don't call you my disciples, I call you my friends. And it is only a question of time... Today you are asleep, tomorrow you may be awake.
Yesterday I was asleep, today I am awake!
It is not much of a difference.

Question 4
WHY HAVE YOUR TEACHINGS ATTRACTED SO MANY FOLLOWERS, AND WHY ARE WOMEN, PARTICULARLY, ATTRACTED TO YOUR TEACHING?

Truth has a magnetic force in it. It always attracts, particularly those who are young and fresh, particularly those who are not burdened with old rubbish and garbage and junk; who are receptive, capable of seeing, understanding. That's why so many people, without any special effort on my part to attract them, have come close to me. I started the journey alone, and then people started coming and the caravan became bigger and bigger. Now it is surrounding the whole earth.
You are asking why more women are attracted.
All the religions have condemned women.

I am the first man who is trying to compensate for all the harm and the wounds that have been done by the past and its so-called religious people.
My respect for women is equal to my respect for men. This has not been the case in the past. Gautam Buddha, a man I respect, I love -- but that does not mean I agree with him on every point -- denied for years initiation for women. He was not ready to initiate women, only men. Why? The woman is not so spiritual. Strange... the same people who go on saying that the soul is neither man nor woman, on the other hand start saying that the woman is less spiritual than man.
Only bodies are different; the souls cannot be different. And now we are more knowledgeable scientifically, a man can be changed into a woman just by plastic surgery. Then what will Buddha do? Will he initiate the man or not? -- because he is a woman... But plastic surgery cannot do any harm to the soul.
Many women are changing into men. What is Buddha going to do? In fact, he will not ever be able to decide: is this woman really a woman or just a case of plastic surgery?
One of my sannyasins who is a great plastic surgeon, Swami Leeladhar has changed many men into women, many women into men. Finally he got fed up with this changing. He asked me, "I took sannyas to drop this business, but you tell me to continue" -- because if people want to change, that is their right and they should be helped; why should they wait for one more life? And in the next life perhaps -- and that is always a perhaps -- they may again become a woman, or again become a man.

Even Buddha denied, Mahavira denied that anyone can reach enlightenment from a woman's body. I do not see the logic at all. Mahavira was a great logician, but I can see the male chauvinist mind working behind it. There is no logic at all why a woman cannot become enlightened. He said that every woman first has to practice religious discipline so that in the next life she is born as a man; then begins the growth towards enlightenment! -- and the same is true about all religions.

I say to you that it does not matter whether you are man or woman. What matters is whether you are centered in yourself, silent; whether you are capable of becoming a witness to your own thoughts and emotions, moods. It does not matter whether your body is of man or woman; there is not much difference between a man's body and a woman's body -- the difference is very little, and it has nothing to do with spirituality.

I have accepted women for the first time on an equal basis to men. I am in favor of women's liberation because I know that unless women are liberated, men will never be liberated. Their liberation is together, because they are two sides of the same coin. Naturally many more women have come, because for centuries they were denied, they were insulted, they were never accepted as equal to men. Naturally, more and more women will be coming -- and only those men will be here who are ready to accept women as their equal.

No male chauvinists can remain around me.

It is a family of equal people, with equal dignity.

If women had been respected in the past, humanity would not have been in such a mess as it is today -- because

women are half of humanity. Half of humanity has remained undignified, uneducated, deprived of all freedom, all movement. We have hampered, handicapped ourselves. We have destroyed half of ourselves, and if we are in misery then who is to be blamed?

I am all in favor of women's liberation -- but not the way the women's liberation movement is going. It is taking a reactionary attitude, it is not a real revolution. It is trying to imitate man. And remember, imitation never makes you equal; imitation at the most will make you a carbon copy -- but the original is original.

Now women are smoking cigarettes like men, dressing like men, using four-letter words like men: great progress! Some day they will start pissing like a man! That will be the ultimate freedom of women. But all this is idiotic.

When I say women's liberation, I have my own meaning. I mean the woman has to remain a woman, has to keep her distinctions clear, her distances clear, because the more distinct the woman is from man, the more attractive they are to each other.

The polarities should be as far away as possible; then there is greater tension and greater attraction. If they become similar they will lose attraction. Human society will become flat. There will be no romance, there will be no poetry, there will be nothing adventurous in human relationship.

Equality is one thing; similarity is totally different. Do not make them mean the same: don't try to be similar to man. Equal opportunity is there for your growth -- but that means you are going to remain unique and dissimilar. You are not

a man, and you need not be a man, because man has nothing special.
You both are unique, and both are complementary.
And as far as spiritual growth is concerned, Gautam Buddha's fear was not the woman, but sexual repression. His monks were all sexually repressed, and the fear was that if women were initiated then the monks and the women would be so close that there was fear that the monks would lose their celibacy.
If celibacy remains something spiritual, then man and woman cannot be together on the spiritual path. But celibacy is unnatural and absolutely leads to perversions. Man and woman should be together, should be in deep love, should help each other to grow. Their help will be a great nourishment.
That's my experiment. All old experiments have failed, and I can see why they have failed: they denied half of humanity. This experiment cannot fail, because we are not denying anybody, we are not denying anything, we are not repressing anything.
We are trying to create an orchestra of all the instruments, creating an organic unity of all the instincts -- bodily, mental, spiritual; of man, of woman -- and making it an absolutely natural phenomenon.

Question 5
ARE YOU MOCKING THE WEST IN THE SAME WAY YOU MOCKED THE TRADITIONAL GURUS IN INDIA?

I will mock the traditional gurus everywhere, because I am against the traditional mind.

The traditional mind is the greatest block to progress -- and the traditional gurus are the guards of the traditional mind; they protect it.

Galileo was told by the pope, "You have to change your book which states that the earth goes round the sun, because THE BIBLE says the sun goes around the earth, and THE BIBLE cannot be untrue."

Old Galileo, seventy-five years old, sick, almost dying -- but he must have had a great sense of humor -- said, "I am perfectly willing, but, your honor, I must remind you that even if I change the sentence, the earth will still go around the sun. It won't take any note of my poor book, it does not read."

He changed the sentence, and in the footnote he wrote, "It does not matter. I am a Christian and I believe in THE BIBLE and I believe in the pope, so I am changing the statement. But it changes nothing. The earth still goes round the sun."

Traditional gurus everywhere are against progress. The reason is that every progressive statement, every new discovery challenges their scriptures. And the problem is, even if one thing in their scriptures -- which they are calling holy, written by God himself -- is wrong, that creates great problems. That means God can write wrong things. That also means that if one statement is wrong, perhaps other statements may also be wrong. It creates suspicion -- and the traditional priests depend on faith: any doubt is dangerous. And all progress depends on doubt, all science depends on doubt.

So there is no meeting ground between doubt and faith. I am helpless, but I have to say the truth as it is. Whether it goes against the traditions or against the traditional gurus, I don't care.

My devotion is towards truth, not towards any BIBLE or any KORAN or any VEDA. I have seen through all these religious scriptures. They are so full of bullshit that finally everything in them is going to be proved wrong; not a single thing will remain right in your holy scriptures, for the simple reason that the people who wrote them had no idea of science, had no idea of what is going to happen in the future.

Even people like Aristotle, who is thought to be the father of Western logic, writes in his book that women have less teeth than men. And he had two wives... He could have asked wife number one or wife number two -- whichever was less horrible -- to open her mouth, and just counted her teeth. But the very scientific spirit was absent. And "the father of logic" writes the sentence that women have less teeth.

It was assumed as a matter of fact that women cannot have anything equal to men, so obviously they must have less teeth than men -- there is no need even to count. Now, I am surprised: for two thousand years nobody has tried! -- perhaps I am the first man who has tried, asked a few women, "Please let me count your teeth."

They would say, "Why?"

And I said, "Look at this book..." And I am even more surprised that women have not counted; at least they should have counted, and countered Aristotle: "What you are writing is nonsense."

But for thousands of years before Aristotle this was believed; for thousands of years afterwards it was believed. And everything in your so-called holy scriptures is going to be proved to be rubbish.
I don't want to hurt anybody, but I cannot just be polite -- because that politeness will mean hypocrisy and nothing else.
I have to say the truth exactly as it is.

Question 6
DO YOU THINK YOUR TEACHINGS WILL OUTLIVE YOU?

Who cares?

Question 7
WHOM DO YOU THINK IS THE GREATEST WESTERN PHILOSOPHER?

Friedrich Nietzsche. It will surprise you, but Friedrich Nietzsche is the most misunderstood philosopher... and he was more misunderstood because Adolf Hitler accepted him as his master.
He was not a fascist. No other philosopher in the West had such a deep insight into things. And his approach was so multidimensional that he could not write in the ordinary way philosophical treatises are written. He wrote in maxims, because he had so much to write that he could write only in condensed forms. That became one of the reasons for misunderstanding him.

Now there is a revival of interest in Nietzsche. And I was hoping that there would be a revival, because the greater a philosopher is, the more is the possibility that his contemporaries will not understand him. It will take at least a hundred years for people to understand him; a genius is always a hundred years ahead of his time. Now there is a revival; people are reading Friedrich Nietzsche again and finding new light, new vision, new insights.
There have been many philosophers in the West, but because you are asking me only one name, I have no other choice except Friedrich Nietzsche.

Question 8
WHY DID YOU CHOOSE TO COME TO CRETE? ARE YOU A KAZANTZAKIS ENTHUSIAST?

Not Kazantzakis... but I am a lover of Zorba. It is a tragedy that Kazantzakis himself could not live the life which he has created in Zorba. Reading ZORBA THE GREEK you will think the man who wrote it must have lived like this. You are wrong. The man who wrote it was just the opposite, -- miserable. He wrote it as a consolation. This is the way he wanted to live, but he could not.
Kazantzakis is sick. I am not interested in him, but I am certainly interested in Zorba. To me Zorba is the symbol of an authentically uninhibited human animal. And unless a man lives like a Zorba, totally and intensively, there is no possibility for him to rise above, into the higher realms of consciousness.
I said that it is a tragedy because ZORBA THE GREEK is only half a book, because Zorba is only half a man.

Somebody of the creative talents of Kazantzakis should write the second part of Zorba; it should be ZORBA THE BUDDHA, in which Zorba starts moving higher. Instead of living by animal instincts, he starts living in superconsciousness, in compassion, in meditation. Unless Zorba becomes enlightened, the book will remain incomplete.

I have never written a book. Although there are four hundred books in my name, I have not written anything; they are just collected talks. But I do something greater: that is I create real zorbas in my sannyasins, and help them to become buddhas.

I do not care what happens to my teachings after I'm gone. My only care is what happens to my people while I am here. I want them to become complete, whole -- Zorba the Buddha.

I will not leave you unless you become complete.

I will haunt you!

Question 9

DO YOU HAVE SEXUAL RELATIONS WITH YOUR FOLLOWERS, NOW OR IN THE PAST?

My God!

I can say only one thing: I have been a zorba, and without being a zorba there is no possibility of becoming a buddha. But if you ask about the buddha, I can talk easily to you, because then only I am concerned. As far as I am concerned, I am an open book -- but to ask about the zorba is not right, because somebody else is also concerned in it: my many bubbalinas!

No, it will not be right, unless I take their permission -- and it will be a difficult task, because they are so many, and all over the world.
But I can understand your curiosity. I am absolutely a natural man, without any inhibition, and I have lived my life burning the torch from both the ends together. But it is over: Zorba is my past. Buddha is my present.
But the question is significant. You are courageous to ask it. There are many other journalists who want to ask it, but don't have the guts to ask it.
The reason you could ask it -- you may or may not know it, but I can feel it -- is that your love towards me is great. Only love can ask anything without any fear.
There are many journalists who have been trying the same question in a roundabout way, but whenever somebody asks a question in a roundabout way, I always give an answer in a more roundabout way.
If anybody else had asked it, I would have called him a peeping tom. But I will not call you that; I will just end by telling you a small story.
Three old men used to meet in the park every evening. Perhaps all the three were retired journalists. One was seventy-five, the other was eighty-five, the third was ninety-five; they were great friends.
One evening, the youngest of the three was looking very sad, very dull, very down. The other two asked him, "What is the matter with you? Why are you so silent and dull and sad?"
He said, "Don't remind me. I'm trying to forget it, but it goes on and on and on."

But they said, "We don't know what it is. First tell us what you are trying to forget."
He said, "It is such an undignified thing... But you are friends, old friends, I will tell you.
"It happened that I was looking into the keyhole of the bathroom, because a beautiful lady who was a guest in the house was taking a bath... and my mother came and caught me red-handed!"
The other two laughed. They said, "This happens to everybody. In childhood this is nothing... and there is no need to be bothered by it now that you are seventy-five."
The man said, "What are you saying? -- this happened this morning!"
This was a shock. The second man said, "But what is happening to me is even worse... For three days I have not been able to make love to my wife. Whenever I prepare and get ready, she simply turns to the other side and says, `Not tonight. I am suffering from a headache.' It has been going on for three days."
The oldest man said, "But first tell us -- because I know your love -- what kind of love you make. Tell it in detail, because the other fool does not know."
So he had to tell. He said, "Not much. I just hold her hand and press it three times, every night. But for three nights no love -- it hurts."
The third man said, "You are both idiots. You don't know my trouble. This morning when I was just going to make love to my wife, she said, `You idiot, what are you doing?' I said, `What am I doing? I am making love.' She said, `This is the third time in the night. Neither you sleep, nor

you allow me to sleep.' I said, `My God, it seems I am losing my memory!'"

Socrates Poisoned Again After 25 Centuries

Chapter #8
Chapter title: The center of the cyclone
23 February 1986 am in

QUESTIONS FROM NEWSWEEK, USA.
SONNTAGS BLICK, SWITZERLAND
TEMPO, GERMANY

Question 1
DO YOU SOMETIMES FANTASIZE, AND IF SO, COULD YOU GIVE US SOME EXAMPLES?

It is impossible for me to fantasize. I have lost my mind and its stupid activities thirty-five years back. Right now I am just utterly empty of words, dreams, fantasies. In their place I am full of love, silence, blissfulness.

Question 2
YOU SAID LAST NIGHT YOU CANNOT LIVE TO BE A TRUE BUDDHA UNLESS YOU ARE AN AUTHENTIC ZORBA. WHAT BETTER PLACE TO ACHIEVE THIS THAN CRETE, THE LAND OF ZORBA.

DO YOU WANT TO STAY HERE FOR A LONG TIME, AMONG YOUR FRIENDS?

I never plan for the future.
Today is enough unto itself.
I love the people here. I see something of Zorba in everybody, but because I never make any plans for the future, I cannot say how long I am going to stay here.
Perhaps forever...
Perhaps tomorrow I am gone...
I am just a breeze that comes and goes without any planning.

Question 3
WHILE ON THIS WORLD TOUR, ARE YOU HOPING IN YOUR HEART OF HEARTS TO FIND A PLACE TO STAY MORE OR LESS PERMANENTLY, PERHAPS A PLACE TO ESTABLISH ANOTHER ASHRAM OR COMMUNE?

In my heart of hearts I have found the place that is my place, my home. I am not thinking to establish another commune. Communes will be established more and more around the world. I would love to be a visitor to my people around the world; I don't want to stay at one place. The few days that existence will allow me will be my days of wandering around the world amongst all my people.

Question 4

IS YOUR ORGANIZATION FINANCIALLY SOUND ENOUGH TO ESTABLISH A NEW ASHRAM OR COMMUNE?

In the first place I don't want to establish any commune around me.
In the second place, I am sorry to say I don't understand anything about finance. I don't have any bank account. I have not even touched money for thirty years. I have been in America for five years -- I have not seen a dollar bill.
I live totally trusting existence. If it wants me to be here it will manage. If it does not want me to be here, it will not manage.
My trust in existence is total.
The people who don't trust in existence trust in money, trust in God and trust in all kinds of idiotic things.

Question 5
DO YOU FEEL YOUR PEOPLE AROUND THE WORLD UNDERSTAND THE TRUTH OF WHAT HAPPENED TO YOU IN THE UNITED STATES? DOES ANYONE?

Except me, nobody understands it -- for the simple reason that the United States has been so cunning, so fascist, and forced me to do things...
I will give you one example. They arrested me without any warrant. They did not tell me why I was arrested; their answer was the points of their guns. Whenever a government goes mentally bankrupt, this happens.

Then they forced me into jail to sign under a false name, David Washington. I refused. The U.S. Marshal who was telling me to sign under a false name asked me, "Why are you making a fuss about it? You can sleep; I can go to sleep. It is midnight."

I said, "I don't care about you and your sleep, but I want to know, What kind of justice is this? You arrest me and you want me to sign under David Washington's name. That means you never arrested me -- because you have no warrant -- and if I sign under David Washington's name, you can kill me and there will be no proof that I ever entered the jail. I will simply disappear into thin air. You write the name of David Washington; fill the form in your own handwriting -- and I will sign."

He thought I was willing to sign David Washington, so he filled it in his own handwriting -- and I simply signed my own name.

He said, "What are you doing?"

I said, "Exactly what should be done. This is my name -- and now you are caught. Tomorrow morning in all the newspapers and on all the televisions and radios the news will be there. You cannot throw away this form. My signature is known all over the world, and it is not easy to copy it. In the first place it is difficult to understand what it is... You have written everything in your own handwriting -- you are the criminal."

The last thing they did -- because they had nothing against me: before the trial the government attorneys came to my attorneys, which is a rare thing. Only the weaker party goes to the stronger party for negotiations. They came to negotiate the case before the trial began; and the

negotiations they were proposing... I will tell you exactly how cunning it was.

The condition was: "If Osho accepts the guilt on two small counts, then we will allow him to leave the jail. We will allow the judge to release him with only one condition: that he will not be able to enter America for five years.

"If you don't accept the terms and you want to fight the case -- although we know and you know that we don't have any case against him -- then we will not allow him to be bailed out. And the case can be prolonged for five years, ten years, fifteen years. We know you will win the case, so we will prolong it as much as possible. And the whole pressure of the government is on it; it is a question of prestige. We don't want to be defeated by a single individual."

My attorneys came with tears in their eyes. They were not sannyasins; they were the topmost attorneys in the United States. But in these twelve days while I was in jail they were coming to see me, and by and by something of love, something of respect had already happened. They would come into the jail and they would say, "We cannot sit on the chair in front of you; it feels strange. Allow us to sit on the floor just the way you allow your sannyasins to sit."

They came with tears, and they said, "They have proposed such a thing that we are in a dilemma. We know you are not guilty and we know that you are not going to accept that you are guilty. But they are not going to accept bail at any cost -- ten million dollars, twenty million dollars. They say no; at no cost is it possible to take him on bail. We are afraid that they will kill you, they will torture you, they will harass you.

"And they can continue it for years. Your whole movement will be suffering, thousands of sannyasins will be suffering. We have seen: there are many sannyasins who have not eaten anything since you have been in jail. So just think of those sannyasins, the people who love you, and accept on the two minor points."

Seeing the whole situation, just for you I have accepted that I am guilty. And you can see the cunningness of the government: they had said that they would simply release me and keep me out of America for five years, but once I accepted the guilt, the judge immediately gave the fine of four hundred thousand dollars -- and five years of no entry to America.

These four hundred thousand dollars were not part of the negotiations, but the judge was not part of the negotiations either -- although he knew exactly on which points I was willing to accept that I was guilty. There were thirty-four points, but only on those two points on which I had agreed with the attorneys. The judge asked, "Do you feel you are guilty or not?" He was certainly aware of the negotiations, and the people who were negotiating were aware that four hundred thousand dollars would be the fine. All these liars, cunning people...

No, my people do not know the whole story yet. I am going to tell them. That is one of the purposes of my world trip, so everybody becomes aware of the ugly face of the American government. It is a fascist government. It tried to kill me.

Afraid that if bail was granted and having no chance to win in the trial, they had put a bomb in the room where I was to come back from the court to collect my clothes. But they

missed by a little bit: they had no idea at what time I would be coming, and it was a time bomb.
The whole area was empty; everybody knew something was going to happen. Even the person who brought me in said to me, "You sit down, and I will be coming soon with the signature of my boss. Then I can release you." He locked the door from outside, and even he disappeared. And from everybody's face, the person who brought me to the jail, the person who said, "I am going to take the signature..." I could see that there was some conspiracy behind it.
But that's what I say: my trust in existence... They defeated their own conspiracy. They could not manage to keep me there for as long as they had set the time on the bomb. They had to release me, and immediately after my release the bomb was found exactly under my chair.
I am going to tell everybody -- not only my people but all the people; not only non-Americans, but Americans too through the news media -- that they are living under another fascist regime, under another Adolf Hitler, Ronald Reagan, who is millions of times more powerful than poor old Adolf Hitler...
My whole effort will be to expose America completely. It is not against the American people -- I love them, they are beautiful -- it is against the bureaucracy and the politicians. They have to be overthrown. They are the most dangerous people in the world today, because they have the greatest power, and I don't think they have any brains.
I am reminded of a story...
It must have been an American politician whose brain was being operated on -- brain surgery. They had taken out his

whole brain, and they were working on it in the next room while he was silently sleeping. At that very moment a man came into the room and said, "What are you doing here? Have you not heard? -- you have been chosen for president!"
He said, "My God, and I am lying down here!" He stood up, went out of the hospital...
When the surgeons came they could not find him. They said, "What has happened?"
Somebody told them, "He has been chosen for president."
They said, "But the brain is still here." They phoned the president, "Please come back and take your brain."
He said, "As long as I am president I don't need it!"

HOW DO YOU FEEL NOW, PERSONALLY, AFTER ALL THE COMMOTION THAT HAPPENED PRIOR TO YOUR DEPARTURE FROM THE USA?

As far as I am concerned, I simply feel great, just as great as before all the commotion, as great as I was in the commotion. There is no change in my inner consciousness. It is utterly silent and utterly rejoicing, in every situation. Even the American jailer, after twelve days, had to accept me. He said, "I am an old man and I am just going to be retired soon, but you are my first prisoner -- thousands of people have been in this prison -- to be going out of the prison looking better, healthier than you entered twelve days ago. What is the secret?"
I said, "The secret is simple: I enjoyed the whole scene. It was a great learning for me, and all your efforts to harass me..."

They did not allow me to sleep for twenty-four hours in the whole twelve days. They would put me in a cell exactly between two television sets, and the television sets would be going as loud as possible from the early morning till midnight, continuously. And they had made arrangements that after the television sets were silent, then the inmates would start talking from one cell to another -- loudly of course, because if you are talking from one cell to another cell, you have to talk very loudly. And this continued till the television sets would start again.

So I said, "It has been a great opportunity for me. I rested, and my rest is something that you cannot disturb. I am the center of the cyclone. And I am looking better because you have been refusing me vegetarian food. You have been telling me that there is no special arrangement, that I have to eat whatsoever is available. I have asked if you can just give me milk, if you can give me fruit or vegetables. You said no, that whatever is available and is given to every prisoner would be given to me.

"So I was not eating, and I saw that the prisoners were more human than the bureaucrats. Seeing the situation, they started bringing their milk, their fruit, and they would tell me, `Osho, I know they are torturing you. There are fruits, there are vegetables, there is milk. We are given everything, but we can eat meat; there is no problem, you can take....' So I have lost eight pounds in weight, which my personal physician Dr. Devaraj was continuously wanting. That's why I am looking good."

A tremendous feeling has arisen in me that even if you throw me into hell -- you have already done that -- you cannot disturb my paradise.

Wherever I am, my paradise will be with me.
You can kill me, but you cannot kill my spirit.

QUESTIONS FROM SONNTAGS BLICK, SWITZERLAND AND TEMPO, GERMANY.

Question 6
GERMAN AND SWISS MEDIA ARE VERY INTERESTED IN YOUR PLANS TO TRAVEL THROUGHOUT EUROPE. YOU SAID THAT IF YOU ARE NOT PERMITTED TO ENTER INTO GERMANY, YOU WILL CIRCLE AROUND GERMANY LIKE A SATELLITE. WILL THAT ALSO INCLUDE COMING TO SWITZERLAND, AND WHEN WILL YOU COME THERE?

Yes, it includes Switzerland -- but I will not be circling around Switzerland, I will be coming inside Switzerland. I have many sannyasins there, and I have something that I would like to see, and that is the Alps mountains. I love the Himalayas; the Alps are something similar -- not as high, but still with the same beauty. So I am going to come to Switzerland as soon as the Swiss government gathers some courage against America.
I had asked for a visa, and they informed the ambassador here in Greece, "Keep cool" -- as if it is not cold enough in Switzerland! So once the ambassador gets a little warmer, I will be there.

Question 7

YOU HAVE THOUSANDS OF GERMAN SANNYASINS. IS THIS THE REASON WHY THE GERMAN POLITICIANS SEEM JEALOUS OF YOU?

It is only one of the reasons. I have more sannyasins in Germany than in any other country, and this certainly makes the German politicians afraid of me. But the greater fear is that these sannyasins had come to me either in India or in America. There are millions more young people, younger and fresher minds in Germany. If I go to Germany, then the whole youth of Germany is going to be with me. One thing they understand is that I have some kind of heart-to-heart relationship with the younger generation. I don't have any gap; the generation gap does not exist for me. They don't have any connection with their own youth, and they are afraid that if I come to Germany then thousands more German young people will become sannyasins.

Every nation has certain characteristics which it has developed down the ages: when a German decides to be a sannyasin, you can trust him that he will remain a sannyasin until his last breath. You cannot hope for that in California. In California everything is a fashion. The Beatles come and they are all mad after them, and within years nobody bothers about them.

The German mind has a certain characteristic of decisiveness. If it decides to be with me, then there is no way for those politicians to prevent it. But they don't understand me.

By creating a law against a man who has never been in Germany, who has never committed any crime against

German law, or against any law... I have not even applied for permission to visit Germany and even before that they make a law that I cannot enter Germany.
I have found my own way. I will go around Germany. They can make a law against me going into Germany, but they cannot make a law against Germany coming to me! And their law is going to help me: many more who may not have thought about me have become curious as to why a man who has never been there should be prevented, without any reason and without any cause.
Once I have made a round of Germany, then I am going to tell my German sannyasins to go to the courts. I am not a terrorist; I don't believe in violence. Go to the courts, and drag the government into as many courts as possible. Put thousands of cases against them -- and they have no way to win any case. Defeat them, and then I will come to celebrate their defeat.
So now Germany has got into trouble by its own hand; now it is going to become a national movement in Germany. First I will meet my German sannyasins, then they have to fight it in the court, and then I will enter Germany. And I feel a certain affinity for the Germans. They are capable of trust; they are able to devote themselves -- even if it is a question of dying for a cause, they will not hesitate.
The German youth made a retarded, mentally sick person, Adolf Hitler, one of the most important figures in history. With me they have an intellectual rapport; with me they have a love affair. I am absolutely certain that not only the youth, but many older people in Germany still have the mind of the young.
I am going to make the whole of Germany my commune!

Question 8
MANY YOUNG PEOPLE IN GERMANY AND SWITZERLAND AND OTHER EUROPEAN COUNTRIES CHOOSE TO LOOK UGLY. THEY DRESS UP AS PUNKS OR SKINHEADS, SHAVING PART OF THEIR HAIR AND DYEING THE REST IN OUTRAGEOUS COLORS. THEY ALSO PREFER TO WEAR RAGGED CLOTHING. CAN YOU PLEASE COMMENT ON THIS STRANGE PHENOMENON?

It is not strange at all. It is a commentary on you. They are bored with your Western lifestyle. They are simply showing their resentment. They are showing that you have led society not towards truth, not towards tranquility, not towards godliness; you have led society towards death. The punks and the skinheads are simply reminders that you have failed. The Western civilization has come to its end. Naturally it is always the youth who are most vulnerable to what is coming, are more perceptive. They can see that death is coming, that all Western scientists, Western politicians, Western churches are preparing a big graveyard for the whole of humanity. By their outrageous clothing, their ragged clothes, cutting half of their hair, they are simply indicating that there is still time to drop the line that you have been following up to now.
Nothing like this has ever happened in the East, for the simple reason that the East has been searching for something higher -- higher than man. The Eastern genius is trying to reach to the stars, and the Western genius is simply preparing for death. These punks and these

skinheads are just trying to say something to you; they are symbolic. They know you are deaf, and you will not listen. Something drastic has to be done so that you start thinking, "What has gone wrong? Why are our children behaving in this way?" What do you want? -- you are preparing for nuclear warfare; you are preparing for the death of all life on this earth.

Those people are not strange phenomena: you are a strange phenomenon. They are simpy revolting against you, and it will be good to listen to them. And it will be good to change the way the West has followed up to now, the way of materialism. I am not against materialism, but materialism alone can lead only to death, because matter is dead.

I am absolutely in favor of materialism, if it serves spiritual needs. If materialism is a servant, and not the master, then it is perfectly good. It can do miracles to help humanity, to raise it in consciousness, in rejoicing, to raise humanity beyond humanity.

You are proving Charles Darwin wrong -- because monkeys were more intelligent than you. At least they went beyond themselves and created humanity. What have you created? Go beyond yourself and create buddhas; only then will Charles Darwin be true, and the theory of evolution will be true.

Man is simply stuck, and the youth are simply showing you -- and they have to be outrageous, because you are not going to listen to logic, to reason, to intelligence.

I am all sympathy for those people; I would like to meet them. I will have immediate rapport with them because I can understand their misery, their anguish. They may prove

your saviors. Don't laugh at them; laugh at yourself. They are your children; you have produced them -- you must take the responsibility.

A father is known by his children, just as a tree is known by its fruits. If the fruits turn out to be poisonous, then are you going to condemn the fruits or condemn the tree? You are the tree -- and those insane looking young people are the fruits. Somewhere YOU are responsible. They are a question mark on you. Think about them sympathetically.

My own understanding is that the West has come to an end. Unless a tremendous movement of spirituality spreads over the Western world, there is no way to save it -- and that's what I am trying to do.

My sannyasins are also young; if they were not sannyasins, perhaps they would have been punks, they would have been skinheads. But they have found a way to live on higher levels of being. They are also in revolt; but their revolt is not reaction, their revolt is revolution. They are trying to live a life of peace, love, silence, light.

But it is strange: my sannyasins are being beaten or thrown out of jobs; their communes are destroyed -- and what have you been doing about punks and skinheads? You seem to be unconsciously supportive to them, because at least they are following the same line as you are on. The sannyasins have dropped out of your heritage and your way of life. They have chosen a new way of life.

Unless you understand that the West is in urgent need of a new way of life, more and more outrageous reactions will be there around you, and you will be responsible for it.

Question 9

DURING THE SIXTIES SEXUAL TABOOS WITHIN RELATIONSHIPS WERE THROWN OVERBOARD. DURING THE SEVENTIES MARRIAGES AND LONG-TERM RELATIONSHIPS DISSOLVED AND PEOPLE CHOSE TO HAVE SEVERAL PARTNERS. NOW, DURING THE EIGHTIES THE GERMAN YOUTH IS COMPLAINING THAT THEIR RELATIONSHIPS ARE NOT WORKING OUT AT ALL. HOW DO YOU SEE THIS DEVELOPMENT?

The reality is bitter, but it has to be understood. The reality is that marriage is an artificial institution; all relationships are artificial inventions of man.

Love is a fleeting moment, unless you reach to a different stage of love, where love is no more a relationship but a state of being. But that has happened only to very few people in the whole history of man.

Man comes from animals. To understand the situation you will have to look at animals. They don't have any relationship; they don't have any marriage. Man still carries the heritage of that long past in his unconscious. He does not want to be married; he does not want to be caught into a relationship. He simply wants to love, and he wants to love as many people as possible. And nothing is wrong in it -- it is natural.

A fully grown-up society will allow its people to love whoever they feel like loving, to live with someone as long as love lasts. After that, even for a single moment to be together is hypocrisy, and hypocrisy is boring, tiring.

The only problem in the past was the children. That can be solved in a different way. For one thing, the world is

already much too overpopulated. If no children are born for thirty years, there will be no harm; in fact it will be a great blessing. Secondly, now the pill is available. The pill is the greatest revolution in human history -- not the Russian revolution, not the French revolution. Those are just soap bubbles compared to the revolution that the pill has brought, because the pill has made woman equal to man. That was the only trouble, that the woman had to be pregnant, carry the child for nine months in her womb, was unable to work -- and man took advantage of this situation. He made her dependent, and he kept her continually pregnant. Her whole life was nothing but a kind of child-producing factory. She was not allowed to be educated; she was not allowed to be financially free; she was not allowed to move in the society. She was imprisoned in the house with the children and the kitchen.

For thousands of years, millions of women have died under man's inhumanity, and we have not even made a memorial in the name of the unknown woman who has suffered for so long.

The pill makes the woman equal to man.

Now there is no need for her to be pregnant.

So first the pill will be helpful. People can move easily, change their partners as many times as they want. That will remove a great psychological tension and burden from their minds. What can you do if you see a beautiful woman? You would like to be with her, but your Xanthippe is behind you. She will kill you. You cannot even look at the other beautiful woman. But she will come in your dreams... and if you see something beautiful, I don't see you can do

anything but enjoy, play, have a taste of that beauty. It is simply natural.
People should change.
They can have relatedness, but no relationship.
It will be moment to moment, no lifelong affair. If it continues beautifully, nobody is trying to separate you. But if it has become boring -- you have explored the woman and her beauty, she has explored you; now both know each other's topography, geography and everything. Now again and again to read the same geography book...
If people get bored and start throwing the book, out of reaction -- because you don't allow them and they are not articulate enough to express their real desire -- they become punks and they become skinheads. They wear rubber clothes, and they do all kinds of stupid things, outrageous, just to wake you up, to say, "Things are not going well."
The pill has given tremendous freedom. If you decide to have a child, then you should ask the medical board: should you go to the scientists to find out whether a child conceived between you and your beloved will be healthy, talented, a genius. Unless you have permission from the community you should not produce a child.
Simple arrangements can be made.... Just like you have blood banks, so you can have sperm banks. You can demand of the medical profession, "I want a child like Albert Einstein or Yehudi Menuhin or Pablo Picasso." And they can manage very easily with computers to look for the right sperm.
The man's work in producing the child is not much; it can be done by just an injection. You can go on making love as fun, as joy, as play; it is no longer a burden on you, and no

longer a biological enforcement on you. Society slowly, slowly can choose the best kind of people to live on the earth, and if two persons separate who have children, then the children should belong to the commune, to the community. They should not belong to the families, because families cannot exist anymore.

In a shifting world of relationships, families cannot exist. But everybody has to contribute to the commune, because all the children are the commune's children; it does not matter who produced them. Perhaps the name of the father will never be known -- there is no need. The name of the mother should be known; that's enough. For all legal paperwork you write your mother's name.

You can see your father, you can see your mother; you can be with them. But children will be raised up by the commune, in commune hostels, in commune schools. Then the whole problem disappears, and the children will be better, healthier, more talented, more self-confident, more self-respectful.

And the children will not be Christian, they will not be Hindu, they will not be Mohammedan; they will be simply pure human beings. If in their latter life they start searching for truth, they can choose any way they like. All ways are available for them. There is no need to enforce from the very beginning that you are a Mohammedan, you are a Christian. It is ugly, it is fascist.

Even for political voting you give twenty-one years for a person to be mature enough -- and for religion you don't give even twenty-one days. The moment the child is born he is immediately circumcised; he becomes a Jew --

without the consent of the child, without any understanding on the part of the child.

If twenty-one years are needed for politics, perhaps forty-two years will be the right age for a person to choose the path for his spiritual development. That may be maturity enough; that will dissolve all unnecessary conflicts of religions, conversions, colors, nations -- and it will give immense freedom to every person to be natural.

You are living in an unnatural way; the pressure is too much. If German youth is feeling that nothing is working, German youth is right. Always listen to the younger people. They can see better because they are fresher; they can understand better because they are not burdened with the past as much as you are.

This will dissolve many things -- for example jealousy. If there is no family and no permanent bondage of relationship, jealousy has no reason to exist. People will be more familiar, and it is certainly more joyous to make love to a stranger than to a person you are making love to every day. Only idiots can go on making love to the same person their whole lives.

The more intelligent you are, the more you want some new adventure. And there is nothing wrong in it; it is your life -- you have to decide about it.

Question 10

THERE IS A PROVERB THAT GERMAN PEOPLE WAKE UP IN THE MORNING THINKING OF MONEY; WHEN THEY GO TO BED, THEY THINK OF MONEY TOO. HOWEVER, GERMANY IS THE COUNTRY

WITH THE BEST SOCIAL SECURITY PROGRAM. HOW DOES THIS FIT TOGETHER?

I don't think the proverb is right. It should be about Americans, not about Germans.
The poor Germans have other things to suffer, other proverbs, but this is absolutely irrelevant. I can certainly say the American goes to sleep thinking of money, and wakes up thinking of money -- and he has more money than anybody else in the world. But this is a strange law that the more you have, the more you want.
In India we have a small story...
A king was very puzzled because a man, a barber, used to come to massage him, to shave him every morning, and he was always happy -- he had never seen him sad. The man lived just opposite the king's palace. He used to get one gold coin every day, which was enough in those days to live for the whole month. So the poor man was living luxuriously... every day one gold coin.
In the night he would play on his flute, and the king would hear the sound of the flute. His problem was, "I have everything, and this man gets only one coin every day; he is so happy and I am so tense, so worried. Where is the problem?"
He asked his prime minister, an old man. The old man said, "You wait just a few days, and you will know the reason."
And the prime minister threw a bag full of ninety-nine gold coins into the barber's house. The next day the barber came, but he was not the same man. He was looking sad. The king said, "What is the matter? Are you sick or something?"

He said, "No, I am not sick, but a great problem has arisen. Some stupid guy has thrown a bag into my house with ninety-nine gold coins, and he has created problems in my life."
The king said, "But what is the problem?"
He said, "The problem is that now my mind says to save the coin today: don't eat, don't waste it; at least make the bag complete, one hundred coins... So today I am going to fast, and you will not hear my flute tonight. And I am worried because that same mind is saying to me continuously: Now you cannot go on living the way you were living. Once in a while you have to save... one hundred, then one hundred and one, then one hundred and two, and where will it end? -- it has finished me."
The more money you have, the more you want.
The more power you have, the more you want.
No, about Germans that is not true. About Germans something else is true...
If you tell a joke to an Englishman, he laughs twice: first he laughs just to be polite, and in the middle of the night again he laughs when he gets it. If you tell the joke to a German, he laughs only once -- because everybody else is laughing. If you tell a joke to a Jew, he does not laugh at all. On the contrary, he says, "Shut up. This is an old joke. Moreover you are telling it all wrong."
That I can understand. But this proverb is certainly not true about Germans. Jokes they cannot understand; they are too serious people for that. They don't have a sense of humor. One of my old sannyasins, Haridas is a German. He lived with me for almost sixteen years, and still he asked others why people were laughing -- "I missed the joke!" The

trouble with jokes is you cannot explain them. If you explain them their whole point is lost. Either you get it or you don't get it, there is no explanation.

Question 11
WHY ARE THE GERMAN PEOPLE SUCH WORKAHOLICS?

It is better than being alcoholics.
They are healthy people; they love work. And work is a joy if you are healthy, creative. It does not tire you; in fact, it nourishes you.
Work only tires you if you don't want to do it, if you are lazy. Then the Germans would not be workaholics. But in fact, the whole world should learn from Germans to be workaholics, because it is work that can change the whole shape of things, not lazy people.
I am reminded of two lazy people lying down under the shade of a tree. It was a beautiful mango tree, and the mangoes were ripe. One mango fell by the side of one man, and he said to the other, "Can you put that mango into my mouth?"
The other said, "Not me. Where were you when the dog was pissing in my ear? You did not even shoo him away!"
Do you want these kind of people in the world?
No, I am perfectly at ease with workaholics. They create; they make the world beautiful. And man is made in such a way that at least he should work eight hours by nature; only then can he sleep eight hours peacefully. There is a balance. If you have not worked at all, you cannot sleep. Then in the

morning you wake up more tired than when you have gone to bed.
A man who works eight hours totally, intensely, need not be worried about sleep, rest, relaxation; need not be worried about thousands of things that are going on in the world. He need not go to the pub to drown his worries; he has none. If he works totally, then all his energies are purified.
Work is a purification process, and it gives him a beautiful sleep, a dreamless sleep. In the morning he is rejuvenated -- and back again to create something more.
I would like the whole world to become workaholics.

Question 12
RIGHT NOW IN GERMANY THERE IS A BIG SCANDAL INVOLVING THE GERMAN CHANCELLOR, HELMUT KOHL. WOULD YOU CARE TO COMMENT?

The German chancellor should be sent to a mental asylum just so they can fix the loose bolts and nuts in his mind.

Question 13
WHY DOES HUMANITY ALWAYS NEED LEADERS? WHY ISN'T IT POSSIBLE FOR SO MANY HUMAN BEINGS TO JUST RELAX WHEN THEY ARE TOGETHER, AND TO BE AWARE SO THAT NO LEADERS ARE NECESSARY?

The leaders are absolutely unnecessary, but for thousands of years they have created a situation in which they have

become very necessary. For example, if you want to be religious, you have to go to the church. I don't see the point. You should go to the sea, you should go to the trees, you should go to something close by which is alive and existential. In the church everything is dead.

But just a few days ago the pope declared that it is a sin if you confess directly to God; you have to confess to the priest. The priest has to be the mediator between you and God; you cannot have a direct communication line with God.

These people will not allow humanity to grow up. They keep humanity so it always needs somebody to tell it what to do, what not to do. Otherwise, who are they to give us ten commandments?

In the first world war for the first time intelligence was measured and the intelligence quotient, I.Q., became one of the significant discoveries. But it was shocking to find out that most of the people in the world are just thirteen years old as far as their minds are concerned. They may be seventy years old physically, but mentally they are only thirteen years old.

For centuries man has been kept retarded -- not directly, otherwise people would have revolted, but indirectly.

Just look at the biblical story: God says to Adam and Eve, "Don't eat the fruit of the tree of knowledge."

This is preventing people from growing. This is the beginning of the slavery of man.

It is strange: if God is a father... the father would love his child to be wise, to be a man of knowledge. But God forbids him to eat from two trees: one is the tree of knowledge, and the other is the tree of eternal life.

It seems to me that the devil is far more benevolent than God. He comes in the shape of a snake and persuades Eve to eat the fruit and tells her the truth. The truth is, "God does not want you to eat the fruits of the tree of knowledge and the tree of eternal life, because if you eat these two fruits, you will be just like God. And he is a jealous God; he does not want you to become gods, he wants you to remain obedient, retarded children."

His argument is absolutely valid. He is the first revolutionary; he is the first blessing to humanity. If the devil had not persuaded Eve, perhaps we would still have been in the garden of Eden, naked, eating grass. Whatever we have -- science, technology -- is because the devil persuaded Eve, and Eve persuaded Adam.

All the religions in the world have been trying to keep people ignorant. For example, half of humanity, the woman, has been deprived of any education. The woman cannot enter into many religious places; she cannot read religious scriptures.

You will be surprised that all the religious scriptures are in languages which are dead. Hebrew is dead; Sanskrit has never been used by the people, it has never been a living language. It was used only by the priests, and they never allowed anybody else to learn the language. That creates a mystery. People feel they don't know, the priest knows. He knows nothing.

When the VEDAS were translated, it was found that almost ninety-eight percent is just rubbish. The priests in India were against translating the VEDAS into any other language, and you can understand why. They knew that

what is written there is so stupid that there is no question of spirituality in it.

Political leaders don't want people to be intelligent; hence, educational systems have been created all around the world which create clerks, postmasters, stationmasters -- not revolutionaries. The whole education system around the world is geared in such a way that it does not increase your intelligence, it only fills your memory system. These are two different things, and you can see it.

There have been people of great intelligence, like Albert Einstein -- but he was not a man of memory. He would go into his bathroom and tell his wife, "I am just coming in ten minutes" -- and six hours would pass and the man was still in his bathtub!

One of my friends, Dr. Rammanohar Melia was visiting. Albert Einstein's wife was a little embarrassed; she said, "Forgive me. I have to interrupt him, this is too much. He said ten minutes and now six hours... and you have been waiting for six hours."

She knocked on the door, and Einstein said, "Has ten minutes passed? Why have you disturbed me? I was playing with soap bubbles in my bathtub."

Playing with soap bubbles in his bathtub he had discovered many great theories about stars, because that was the most relaxed moment. And when you are most relaxed, intelligence is at its peak. When there is too much memory, intelligence is suppressed.

All our educational systems are systems of feeding you the way a computer is fed. All your examinations are not examinations of intelligence, they are examinations of your memory, how much you remember.

People have been kept by religions and by politicians, by educationists, remaining childish. It helps to enslave them easily, it helps their vested interests -- and these people are always in need of leaders. They cannot go anywhere else. And nobody seems even offended when a man like Jesus says to the people, "I am your shepherd and you are my sheep."

Not a single person stands up and says, "Please don't insult us. You are proclaiming yourself the shepherd and you are reducing human beings into sheep." And not only at that time, but for two thousand years Christian priests, bishops, cardinals, popes have been repeating the same thing: "Jesus is your shepherd and you are his sheep." Nobody has the guts to say, "I am a man; I am not a sheep. Men don't need shepherds."

There is absolutely no need of leaders in any field -- but for that we will have to change the whole educational system, the whole religious indoctrination, the whole political structure.

Right now, politics is the only profession where no qualification is needed. Any idiot who is stubborn enough, has no sense of shame, has no sense that what he is saying he cannot fulfill, can lie very easily, is a hypocrite, is pushy enough... will become a politician, will be in a high post.

I know one man in India who became education minister of the central government, and he himself was absolutely uneducated. His only education was that he could sign his name.

In any profession some qualification is needed. If we want to change the world and we want people to be free from the

burden of the leaders, that simply means we will have to change everything from scratch.
I am in favor of meritocracy. A man who is himself uneducated becoming education minister of a country is simply hilarious. India has more than one hundred universities, one hundred vice-chancellors, hundreds of great scholars and experts, educationists; only they should be allowed to stand for a post which is going to be in the ministry for education.
I have seen ministers who know nothing of economics and they are finance ministers. These people would not like the general masses to be intelligent enough to see what is going on behind the curtain, how they are being exploited, cheated.
I absolutely agree: there is no need for any leaders.
I am not a leader.
I am not a master; nobody is my disciple.
I am not a shepherd and nobody is a sheep to me.
My sannyasins are my friends, my fellow travelers. I respect them as much as they respect me. I love them more than they love me. And I don't see any difference: they are potentially everything that is possible for human beings; their potential has just not been used.
It is the first time in the world that anybody is saying, "My people are my friends." I am not obliging my sannyasins; they are obliging me by accepting me as their friend. They have every right to reject me.

Question 14

YESTERDAY YOU EXPLAINED THE REAL HOLY TRINITY AS BEING TRUTH, BEAUTY AND GOOD. WHY IS LOVE NOT INCLUDED?

Love is included. It is part of beauty, that's why it has not been named separately. It is the eyes of love that discover beauty; it is the beauty that provokes love in you. They are one phenomenon.

Question 15
DO YOU SEE A SIMILARITY BETWEEN THE GERMAN CHANCELLOR, HELMUT KOHL AND RONALD REAGAN?

No two persons are similar; it is against the law of nature. Nature produces only unique individuals. Ronald Reagan is Ronald Reagan. The German chancellor is the German chancellor. There is no similarity.
Only one connection I can see: the German chancellor is just a puppet of Ronald Reagan.

Question 16
YOU SAID THE UNITED STATES HAS THE GREATEST FASCISM. WHAT ABOUT GERMANY?

I just said that the German chancellor is a puppet of Ronald Reagan, and the German government is following on the lines of the American government. It is fascist.
But because of the second world war and Adolf Hitler, the word `fascism' or `nazism' has become so condemned that the German government has to wear masks in the same way

as the American government is doing; it has to pretend to be democratic.
In fact, it is very difficult for any government to be democratic, for the simple reason that power corrupts, and absolute power corrupts absolutely.

Question 17
THE GERMANS ARE WELL KNOWN FOR THEIR LOVE OF TRAVELING AROUND AND MAKING PLANS. THEY ALSO TALK A LOT ABOUT HOW THEY WOULD RATHER LIVE THEIR LIVES, BUT THEY NEVER REALIZE THEIR PLANS. CAN YOU PLEASE COMMENT ABOUT THIS?

It is true about everybody, not only about Germans. Everybody is dreaming, planning and wasting the moment in which he could have lived. Many of the people realize that they were alive only when they die -- but then it is too late.
So don't unnecessarily condemn Germans; it is a human phenomenon, the same all over the world. Everybody is planning for the next year. There are even people in the East who are planning for the next life! But nobody is worried about this moment, which is the only reality.
If you want to live, live now and here.
If you don't want to live, you can go on creating as many dreams and fantasies as possible. All fantasies, all dreams, all projections for the future are nothing but slow suicide.

Question 18

HOW IS IT POSSIBLE TO BE IMPULSIVE AND TO HAVE FEELINGS LIKE ANGER, SADNESS OR JEALOUSY, WITHOUT HURTING OTHER PEOPLE AND WITHOUT SUPPRESSING THESE FEELINGS?

The West is absolutely ignorant of a science called meditation; hence these kinds of problems arise. These are not real problems, these are only symptoms. These are symptoms of a non-meditative mind.

If you can meditate, if you can create a little distance between your mind and your being, if you can see and feel and experience that you are not your mind, a tremendous revolution happens within you. If you are not your mind, then you cannot be your jealousy, then you cannot be your sadness, then you cannot be your anger.

Then they are just there, unrelated to you; you don't give any energy to them. They are really parasites who have been living on your blood, because you were identified with the mind. Meditation means disidentification with the mind.

It is a simple method, not something complex that only a few people can do. Just sit silently at any time, any moment, and watch. Close your eyes and watch what is going on. Just be a watcher. Don't judge what is good, what is bad, this should not be, this should be...

No judgment, you are simply a watcher.

It takes a little time to attain to pure watchfulness. And the moment you are a pure watcher, you will be surprised that the mind has disappeared.

There is a proportion: if you are only one percent a watcher, then ninety-nine percent is mind. If you are ten

percent a watcher, then ninety percent is mind. If you are ninety percent a watcher, then only ten percent of the mind is left.
If you are one hundred percent a watcher, then there is no mind -- no sadness, no anger, no jealousy -- just a clarity, a silence, a benediction.

Question 19
IN AN INTERVIEW YOU GAVE LAST YEAR YOU SAID THAT YOUR COMMUNES ARE THE PROOF OF YOUR TEACHINGS. IS THIS STILL VALID OR HAVE YOU GOT ANYTHING NEW TO SAY, IN SPITE OF THE FACT THAT THE COMMUNE IN OREGON CLOSED DOWN AND MANY CHANGES ARE HAPPENING IN THE EUROPEAN COMMUNES?

It is still valid -- but that does not mean that no changes will be happening.
In fact, changes happen only when something is valid. Unreal things don't change; only real things change. A plastic flower remains always the same, but a real rose changes.
Whatever I have said about the commune is true, still true. And the changes that are happening are making the commune wider, bigger, more open.
My effort now is that the commune should not be open only to the sannyasins. It should be open to anybody who has a rapport with me -- he may not be a sannyasin; who has a feeling for me -- he may not be a sannyasin.
My effort is not to create an alternate society; my effort is to change the whole of society into a vast world commune.

So many more changes will be happening, many more doors will be opened so that slowly, slowly I can take the whole world in. I don't want anybody to be miserable and left out in the cold, while my commune is so warm, so alive, so rejoicing. I don't want anybody to miss this opportunity.

Question 20
THE OTHER DAY YOU SAID THAT YOU ARE A MIRROR. WHAT DO YOU SEE WHEN YOU LOOK AT YOURSELF IN YOUR BATHROOM MIRROR IN THE MORNING?

Just nothing!

Question 21
J. KRISHNAMURTI DIED LAST MONDAY, IN OJAI, CALIFORNIA. IN THE PAST YOU HAVE SPOKEN OF HIM AS ANOTHER ENLIGHTENED BEING. WOULD YOU PLEASE COMMENT ON HIS DEATH?

The death of an enlightened being like J. Krishnamurti is nothing to be sad about, it is something to be celebrated with songs and dances. It is a moment of rejoicing.
His death is not a death. He knows his immortality. His death is only the death of the body. But J. Krishnamurti will go on living in the universal consciousness, forever and forever.

Socrates Poisoned Again After 25 Centuries

Chapter #9

Chapter title: Truth is a search, not a faith
23 February 1986 pm in

Question 1
WHY ARE YOU GOING TO ITALY?

I do not believe in nations. The whole of humanity is one. I am going to Italy because Italy is there.

Question 2
WHAT DO YOU KNOW ABOUT ITALY AND THE ITALIAN PEOPLE?

I know everything about the Italian people. My first Western sannyasins were Italians; they introduced me to the West.
I have thousands of sannyasins in Italy. They have a special quality to them; they are the most lively people on the earth, most earthly, most loving, most nonserious. To me, seriousness is sickness, and nonseriousness is a religious quality.
I don't know anything about Italy because I have never been there. But to know the people is to know their land, is to know the earth where they have been born, is to know the trees, is to know the rivers and the mountains -- because they carry the taste of their atmosphere with them. Italy must be a very living, very alive, very young, youthful country.

One thing I know was that in the past Italy had one of the biggest empires in the world -- the Roman empire. The Romans were the only people on the whole earth who were pagans -- and I love pagans.

A pagan is a person who does not believe in hocus-pocus gods, in heaven or hell, who does not bother about what is going to happen after death, who lives here and now, squeezing the juice of every moment to its fullest.

The pagan knows how to live.

And one who knows how to live automatically knows how to die. His life is beautiful, his death is beautiful.

But a calamity happened...

The Roman emperor ordered the crucifixion of Jesus Christ. The order was executed by his viceroy in Judea, Pontius Pilate. He was not interested at all in crucifying Jesus Christ, but the Jews were demanding it, and it had become such a big problem that he was not ready to lose the empire to save a single man. But he was not aware about the dialectics of existence, the dialectics of history. He crucified Jesus, not knowing that his own country would become the citadel of Christianity.

Pontius Pilate crucified Jesus. He continued to crucify other Christians, and the ultimate result was that the whole of the Roman people started feeling guilty: "We are crucifying innocent people. These people may have crazy ideas, but everybody has the right to have crazy ideas. They are not harming anybody. They are talking about God; they are talking about the only begotten son of God -- so let them talk..."

But because the Christians were crucified, the pendulum moved. People became more and more sympathetic to the

innocent people who were being murdered, and the ultimate result was that Rome became the very citadel of Christianity. The day Jesus Christ was crucified by the order of the Roman emperor, unknowingly he had crucified the whole of the Roman civilization.
Italy became Christian out of guilt, not out of any conversion. So they are superficially Christian; they pay tribute to the pope, but basically they are pagans. The real Romans, the authentic, real human beings... I am not going to Italy to meet the Christians, I am going to discover the pagans who have been lost behind the facade of Christianity.
I am a pagan, and my sannyasins are pagan.
We believe only in reality, not in fictions.
My going to Italy is significant. Losing the pagans from the world has been an immense loss. We have lost some song, some dance from human life. Some dimension has completely closed.
Italy needs to be freed from Christianity; only then will it find its soul, its original face.

Question 3
IS IT TRUE THAT YOU ARE AN ADMIRER OF SAINT FRANCIS OF ASSISI?

Yes, it is true.

Question 4
SAINT FRANCIS OF ASSISI USED TO TRAVEL BY DONKEY, NOT BY ROLLS ROYCE. CAN YOU PLEASE COMMENT?

On that point he was wrong! -- because to travel by a donkey is to torture a living being, and to travel by a Rolls Royce is not torturing anybody; it is absolutely nonviolent!

Question 5
IN ITALY WE HAVE THE VATICAN, THE CITADEL OF THE POPE. YOU ARE AGAINST HIM AND THE CATHOLIC RELIGION. WHY?

I am not especially against the Catholic religion, I am against all organized religions; the Catholic religion is only one of them.
I am against all organized religions, without any exception, for the simple reason that truth cannot be organized. It is not politics, it is a love affair between the individual and existence; you cannot organize it. No priests are needed, no theologians are needed, no churches are needed.
Is not the sky full of stars enough for you to appreciate and admire, and fall down on the earth in prayer and in thankfulness to existence? Are not flowers enough, trees and birds, mountains... a sunrise, a beautiful sunset? Existence surrounds you with so much beauty, and you create a small prison and call it a church. And you think going into the church is being religious...?
Listening to the sermon of a man who has not realized anything -- he may be a scholar, but he is not enlightened; he speaks within quotes, but he cannot speak on his own authority -- is simply wasting time. Find somebody who has found the truth, and be with him. Drink his presence; look into his eyes. Feel his heart and let your heart beat in

rhythm with his heart -- and perhaps you may have some taste of religion.

But religion cannot be organized.

Truth cannot even be expressed. What to say about organizing it? -- it is inexpressible. Those who have known it have talked about and about, but they have never been able to exactly say it. They talk about and about in the hope that perhaps by chance you may get the knack. It is not an art which can be taught; it is something more like a disease which can only be caught.

When you are near a man who knows the truth, perhaps you may catch the disease.

All the mystics of the world, of all the ages, are agreed on one point, that truth cannot be brought down to the level of language. All the theologians are doing just the opposite.

All the mystics are agreed that there is no way of organizing truth, because it is purely an individual affair.

Do you have organizations for love? And love at least involves two persons; it is interpersonal.

Religion is absolutely personal. It does not involve anybody else but you.

You need not be a part of a crowd: Catholic, Protestant, Christian, Hindu, Mohammedan, Buddhist. All these crowds have destroyed the possibility of man attaining truth, because they have given a fallacious idea that you need not search: "Jesus knows -- you simply believe in Jesus. Buddha knows it -- you simply believe in Buddha. You don't have to do anything."

They have made truth so cheap that the whole world believes and lives in darkness, and lives in a thousand and one lies. Belief in the very beginning is a lie. How can you

believe that Buddha has attained truth? How can you believe that Jesus has attained truth? -- his contemporaries did not believe him; you are twenty centuries away.
His contemporaries only thought that he was a nuisance. They did not relish his presence; on the contrary, they wanted him to be destroyed. And you know that he knew the truth? On what grounds?
Your belief is just a strategy to deceive yourself. You don't want to take the arduous path of seeking, searching, discovering. It is arduous, because you will have to drop many superstitions, and you will have to deprogram yourself from many conditions of the past which are preventing you from knowing the truth, from knowing yourself. No belief can help, and all religions are based on belief -- that's why they are called faiths, and the religious people are called faithful.
Truth is a search, not a faith.
It is an enquiry, not a belief.
It is a question, a quest, and you will have to go a long way to find it. To avoid this long journey you easily become gullible. You easily become victims of anybody who is ready to exploit you. And naturally it feels cozy in a crowd. There are six hundred million Catholics; it feels cozy, and you feel that six hundred million people cannot be wrong. You may be wrong, but six hundred million people cannot be wrong. But everybody in those six hundred million people is thinking the same.
Four hundred million Hindus feel that they are right; otherwise, why should four hundred million believe in their truth? The same is true about Mohammedans, Buddhists and other religions.

The search for truth is a flight of the alone to the alone. All these religions have made you parts of crowds, dependent on the crowds. They have taken away your individuality, they have taken away your freedom, they have taken away your intelligence. In its place they have given you bogus beliefs which mean nothing.

I am not particularly against the Catholic religion, I am against all religions. My standpoint is that to be religious is a personal experience. A Buddha may have known truth, but the moment Buddha dies his truth disappears like a fragrance. When a flower dies, what happens to the fragrance? It moves into the universal.

It is good that everybody has to find it again and again; otherwise truth would be such a boring thing. It is an adventure and an ecstasy -- and it will remain always an adventure, because it cannot be purchased, it cannot be borrowed, it cannot be stolen, it cannot be believed. There is no other way except seeking it and finding it.

The very seeking is so beautiful. Each moment of it is such a joy, because each moment something falls, drops from your life. And we are surrounded by falsities. On each step some mask drops, and you become acquainted with your original face. And finally, when all that is false has disappeared, you become a light unto yourself, and that is the moment of religiousness.

I would love the whole world to be religious, not under any organized religion, but as an independent search, out of each individual's freedom. Then you will have an authority. Then, whether you say it or not, even your silence will be a sermon, even your gestures will have a grace. Those who are receptive will immediately feel the gravitation of the

realized person, the magnetic force in his eyes, in his presence.
There is no need to convert anybody; every conversion is ugly. When you come across somebody who knows, you simply fall in love. It is not a conversion -- you cannot do anything else. In spite of you, something goes on pulling you into a new direction, into a new dimension.
Basically I am for freedom of the individual for seeking the truth. Unfortunately, because of this, I have to be against organized religions. But that is not my joy -- just the dirty work I have to do.

Question 6
DON'T YOU THINK THAT YOUR AVERSION TO, AND CRITICISM OF THE POPE WILL CAUSE YOU A LOT OF TROUBLE?

My whole life I have enjoyed troubles. And I will love every trouble that can be caused by my opposition to organized religions and the so-called bogus leaders.
But I know Italians more intimately than the Polack pope. They will be the last to cause any trouble for me. They are such loving people, so nice. I like everything about them except their spaghetti; that I hate. But I don't think people are going to create trouble for me just because I hate spaghetti.

Question 7
YOU WANTED TO CHALLENGE THE POPE TO A PUBLIC DEBATE DURING HIS LAST TRAVEL TO INDIA, BUT IT DIDN'T HAPPEN. WHY?

PARTICULARLY ON WHICH POINTS DID YOU WANT TO CONTEST WITH THE POPE?

Not only had I challenged him for a public discussion on fundamental questions of religiousness, I had opposed the Hindu chauvinistic people who were opposing him. I was the only one in the whole of India who raised his voice to say that the pope should not be opposed in such a way, that this is ugly.

The better and more human way is to invite him respectfully to public debates, wherever he goes. India has thousands of years' experience in argumentation. There is no problem in arguing about fundamental questions, but throwing stones, shouting, screaming, protesting... All these are ugly things. I hope the pope will remember, when I come to Italy, that I was the only one who was opposing the people who were opposing him in these inhuman ways.

The fundamental questions I want to discuss publicly -- amongst his own people, in his own citadel, in the Vatican -- are very simple. The fundamental questions of religions are God... I want to discuss God, and I want to discuss the devil. Just today I have been informed that he has proclaimed that the devil is not a fiction but a reality. I would like to see the reality.

You will be surprised to know that there are religions in the world which don't have any devil: Taoism in China has no devil; Jainism in India has no devil; Buddhism has no devil. But the most surprising thing for you will be that all these religions don't have God either. So there is a certain relationship between God and the devil.

God and the devil cannot exist separately. If one is accepted, the other has to be accepted. You cannot think of God without the devil; you cannot think of heaven without hell. The polar opposite is absolutely necessary. One lie leads to another lie. Even God's reality is not proved, and the pope is proclaiming the reality of the devil. The reason is, if the devil is unreal, then God cannot be real. The devil is the other side of the same coin, of the same fiction.

I would like to discuss with him if truth can be expressed. If truth cannot be expressed in words, then no scripture can be holy. I would like to discuss THE HOLY BIBLE, which has five hundred pages of sheer pornography. Just because it is in THE BIBLE, pornography becomes holy?

I would like to discuss meditation with him, because Christianity knows nothing about meditation. The religions that believe in the fiction of God have missed the most fundamental thing about religion -- meditation. God-oriented religions have created prayer. Prayer is addressed to God. Prayer has always to be addressed to somebody; you cannot just pray. You cannot say, "To whomsoever it may concern..."

Meditation is a totally different world. It needs no God. It is not prayer; it is not addressed to anyone. It is a search within. You are, you are alive, you are conscious, but you are not aware what this consciousness is.

Meditation is the way to know what this consciousness is. And once you come to know what this consciousness is, you have found a master key, because the same consciousness exists all over the universe. There is no God, but the universe is fully conscious; it is pure consciousness.

I would like to ask him about the Christian trinity, how they have invented it. The father is there, the son is there, but where is the mother? And what kind of guy is this holy ghost? Just to insult women they have not given a place in the trinity for a woman.

There are many problems which are facing the world. The population increase is facing the world, and the pope and his other puppets are teaching against birth control. They are creating more and more poverty, more and more orphans. It is a strange game.

On the one hand they are creating more poverty, more orphans, more sickness, more death, and on the other hand they are opening hospitals for the sick people and orphanages for the orphans. And behind the scene the reality is that they are converting the poor people to Catholicism, just because they can provide bread and butter for them.

This is insulting the very dignity of human beings. You are purchasing their souls just by giving them bread and clothes, and you are the cause of their poverty. And you go on insisting that to use birth control methods is against God. Where is it written in your HOLY BIBLE that to use birth control methods is against God? And where is it written that to use airplanes is not against God?

You are using every technology that science has given to you. But just about humanity, you don't want them not to be poor -- you don't want that there should be no orphans, because without orphans, what will Mother Teresa do? Who is going to give her the Nobel prize? For the Nobel prize orphans are needed. For the orphans the pill has to be condemned, birth control has to be condemned.

Now in India Christianity has become the third greatest religion. And who are the people who have become Christians? -- not a single brahmin, not a single cultured, educated or rich person. The beggars, the dying, the starving, the poor people who have no future -- these are becoming Christians. Do you think they are choosing your religion because of some religious quest, or for some material gain?

And why are you interested? Just to increase your numbers, because numbers have power -- it is a whole politics of numbers -- you are teaching people ugly things.

I was talking to a bishop, and I asked him, "How do you know that God is against birth control? He never revealed it to Jesus Christ. He never revealed it to any other prophet; he never revealed it to any other saint. How have you come to the conclusion...? In fact, seeing that God has only one son, it is enough proof that he follows birth control; otherwise, in eternity he would have created so many orphans that you would have run out of Nobel prizes!"

Perhaps that is the reason why he does not allow woman in the trinity. She must be kept somewhere in the house, hiding. But she is not allowed in the open, in public, because women are strange creatures. If you have a son, they nag you, "We need a daughter also." If you have a daughter, they nag you, "We have absolutely to have a son." If you have a son and daughter, then too the woman says, "Who knows, one of them may die. To be on the safe side, let us have at least three."

But God has only one begotten son. And you are teaching in poor countries like India that birth control methods are a sin.

Thirty years ago, when I started talking to people, I started telling them about birth control and its methods. I was stoned. Three times attempts on my life have been made because I am "destroying people's morality"; I am teaching things "against their religion."

When I started, India's population was four hundred million. Now India's population is nine hundred million. Five hundred million people have been added in thirty years. The country was poor even then. And the mathematicians and the economists were thinking five years ago, that by the end of the century India would have a population of one billion. But now they have to change it, the population is growing faster than they can calculate. Now they have come up with a new estimate: by the end of the century India will have not only one billion people, but one billion and eight hundred million people -- almost two billion people.

There is no possibility for this country to survive. Who will be responsible? -- God? Jesus Christ... the pope... Mother Teresa...? Who will be responsible? These are the people who are corrupting the minds of people.

I told the bishop, "It is such a simple matter. You define God as omnipotent, all-powerful; omniscient, all-seeing; omnipresent, everywhere present. If this is true, then what is the fear? He is all-powerful; can he not make a puncture in the rubber? Even a small child can do it! If all the factories go on producing rubbers, and he goes on making punctures... That will be perfectly understandable -- that God does not want birth control. But who are you? He is omnipotent; let him do it... you keep quiet."

There are problems in the world, and these people are increasing the problems. They are not helping humanity in any way.

There is AIDS, for which religious people are responsible, because they created the idea of celibacy -- which is unnatural. Nobody can be celibate, unless he is impotent. And this has to be understood, that no impotent man in the whole of history has been creative in any dimension: a great musician, a great poet, a great scientist, a great mystic, no -- because sex is your energy, your creative energy. Your greatest creative people are the most sexual people.

Teaching celibacy is against nature. Then putting monks into monasteries and nuns into separate places and not allowing them to meet, you created homosexuality, you created lesbianism. And now homosexuality has brought AIDS.

Every government of the world should declare celibacy a crime. And anybody who preaches celibacy should be immediately imprisoned, because he is the cause of a deadly disease, AIDS which is spreading far and wide. If nuclear weapons don't kill you, AIDS will kill you.

This ugly disease is based on absolutely illogical, irrational ideas. Nature gives you the power to reproduce: is nature against God? This seems to be very strange. On the one hand these people go on saying, "God created the world; God created everything" -- so he must have created sex, too. Or do you make a division that God created man without sex, and the devil added sexuality to man?

But who created the devil? If you think God is the creator of everything, he is the creator of the devil, he is the creator

of evil, he is the creator of sex, he is the creator of everything that exists.

It is very strange that God creates sex and his representatives are against sex -- "People should be celibate." They do not understand even the ABC of physiology, biology, chemistry. A man can take the vow of remaining celibate, but what can he do to change his biology, his physiology, his chemistry? They don't read THE HOLY BIBLE; they don't understand any pope; they don't listen to any garbage. They simply go on doing their work.

Even the monk is creating sex energy, living sperm -- and he has only a limited place for them. He is eating, he is breathing, he is doing everything. More and more energy is coming in; the old sperm are in a hurry to get out. Now, you have put the poor man in such a difficult situation, and he cannot do anything about it. You can tell him, "Repeat Ave Maria, Ave Maria, Ave Maria!" -- but those sperm don't listen to all these things. They don't believe; they are not believers. They simply want to get out into the air, because they have a very limited life. And they will find a way. If you don't give them a natural way you are creating perversions.

All the perversions are because of your religions.

So I am ready to discuss everything that concerns humanity and its welfare. And I would like his people to be present: his cardinals, his bishops, the people who have chosen him, so they can see that their pope has no answers for anything. Everything goes on because all religions are in the same boat, so they don't discuss with each other fundamental

problems. I don't belong to any religion, so I have nothing to fear.
I don't have any program, any philosophy.
I simply want to deprogram the whole of humanity.
And I do not want man to be reprogrammed again -- so man can live in innocence, in joy and peace, without any schizophrenic splits.

Question 8
YOU ARE ALSO AGAINST MOTHER TERESA OF CALCUTTA, BUT WHO WILL TAKE CARE OF THE POOR, THE SICK, THE ORPHANS AND THE STARVING PEOPLE?

How long has Mother Teresa been there? And who was taking care of all these people before her? And how long is she going to stay alive? Who will take care of these people after her? Rather than depending on Mother Teresas, why don't you stop creating orphans, so there is no need for any Mother Teresa?
What is the need to create orphans when the pill is there? Anybody can distribute the pill to people. Orphans can be prevented... But Mother Teresa would not like orphans to be prevented.
It happened that one American couple went to Mother Teresa's place in Calcutta. They wanted to adopt a child. They had no children of their own. The clerk, the receptionist said, "We have seven hundred children. You can choose. You just sit down and fill in the form." They filled in the form. The clerk looked at the form and he said, "You wait here. I will come back soon."

He went inside; he never came back. Somebody else came back and said, "Forgive us. Right now we don't have any children."

The couple were puzzled. Just a few minutes before there were seven hundred children, and now they don't have any children. He said, "What happened?"

The man said, "I don't know anything. I know only one thing, that I have been sent to tell you that right now we don't have any children to give to you."

The reason was that in the form he had just filled in he said he was a Protestant Christian. If he had been a Catholic, then there were seven hundred children! He wrote a letter to THE TIMES OF INDIA, and I publicly criticized Mother Teresa. She wrote me a letter explaining why the man was refused. She tried to explain that the man was refused "because we give the children only to those families where their upbringing will not create any conflict."

I wrote back saying, "Then those children should be given back to Hindus, Mohammedans and not to Christians. What right have you got to give them to Catholics? In the first place you should not give them any Catholic preaching. You don't have their consent. They can give you consent only when they are at least twenty-one years of age. You are committing a crime against small babies. It is unforgivable."

She was very angry. She wrote to me, "I don't want to discuss the matter, but I will pray to God to forgive you."

I wrote her my last letter. I said, "This is my last letter, to inform you, firstly, that there is no God -- so please don't waste your time in praying. Secondly, without asking my

permission, who are you to pray for me? This is interference into my very spirituality. I will sue you in the court!"

These people... Now she has opened an AIDS home in New York. These people are responsible for AIDS; they have created it. This is not service, this is simply punishment. The Vatican should be turned into an AIDS camp. All their monasteries should now be AIDS camps -- because they have created it, and they should take the responsibility for it.

This is not service to humanity, this is simply repentance. It will be good if they do it as quickly as possible; otherwise I am going to tell the homosexuals, from all over the world, "Move towards the Vatican. That is your home."

Question 9

YOU ARE AGAINST THE FAMILY, AGAINST GOD, AGAINST POVERTY. CONSEQUENTLY, I ARGUE THAT YOU ARE ONLY FOR THE PERFECT AND RICH PEOPLE. IS THAT SO?

It is perfectly right. I want this earth to be full of rich people and perfect people. I am against disease; I want healthy people. I am against poverty; I want rich people. I am against the uncultured, uneducated; I want educated and cultured people.

I want this earth to be multidimensionally rich so it can enjoy the novels of Dostoyevsky, the music of Mozart, the paintings of van Gogh, the mysticism of Al-Hillaj Mansoor, the dialogues of Socrates, the sermons of Gautam Buddha...

There is so much to enjoy and to grow with, but poverty prevents it -- which can be immediately removed.

We have enough nuclear power in the world to destroy this whole earth seven hundred times. All this nuclear power can be used for creativity. All poverty can disappear just like a dewdrop in the early morning sun. Our whole scientific genius is involved in creating war machines. That whole genius should be diverted to make man's life richer, healthier.

It is a simple question of deciding that humanity is one, and that there are no nations and there are no religions, and we are together -- and there is no question of any war. Seventy-five percent of our energy is wasted by war. In three thousand years we have been in five thousand wars. Anybody looking from another planet will think this earth is just insane. We are continuously either preparing for war or fighting. We do only two things, either fight or prepare. There is no time for anything else: no time to love, no time to sing, no time to dance, no time to meditate -- no time for any of the higher values of life.

The questioner seems to think that it is a great question. It is simply stupid. I am against God because I don't want people's energies wasted for a fiction. I am against poverty because I have seen poverty, and it is inhuman to allow poverty to exist on the earth.

But just the other day it was reported to me that the European Common Market has so many surplus products this year that just to destroy the surplus, two hundred million dollars will be needed -- for destruction. It is not the value of the surplus goods; two hundred million dollars is only the cost of destroying it. And they will destroy it.

Every year it is going to happen. It has been happening in America, it has been happening in Europe, it has been happening in Russia.

In Ethiopia thousands of people are dying, and you are destroying your surplus products. And in destroying them you are ready to waste two hundred million dollars. These two hundred million dollars would be enough to carry those products to Ethiopia, and save the whole of Ethiopia. But no, it cannot be done. Who cares whether Ethiopia lives or not?

In Russia, a few years back, they were burning wheat in their trains, instead of coal -- because they had surplus wheat and it was cheaper than coal. And people were dying in India, in Bangladesh. They need wheat; they cannot eat coal. And they have coal in Bangladesh.

Cannot we have a little more understanding -- that coal from Bangladesh can come to Russia, and wheat can go to Bangladesh? That whatever Ethiopia can give, Ethiopia gives; it has its natural resources. But why waste so much food? And you call this world religious? And you call these people Catholics, Protestants, Hindus, Mohammedans, Christians?

I don't see any religiousness anywhere, because I don't see any compassion. I don't see any love.

Question 10

YOU ARE FOR TOTAL BIRTH CONTROL AND FOR FREE EUTHANASIA FOR THOSE OVER SEVENTY-FIVE YEARS OF AGE. I FEEL THAT ALL THIS IS VERY SIMILAR TO THE NAZI IDEOLOGY. PLEASE COMMENT.

I don't know anything about Nazi ideology, but if it is similar, it makes no difference. What I am saying is my understanding. If it is similar to some other ideology, it is a coincidence.
I want humanity to be more scientific as far as breeding is concerned. We have been producing too many idiots, retarded people, crippled people, blind people, sick people. And those people are going to suffer for their whole lives. This is not compassion.

There is no need, because each time a man makes love to a woman he releases one million sperm. Only one sperm, once in a while -- not every day -- will be able to get to the woman's egg. The remaining one million will die within two hours. Once one sperm has reached the egg, the egg closes, and the remaining ones have nothing to do but die. For two hours they can make their efforts, and within two hours there will be a line of one million soldiers dead. One does not know, in those one million soldiers, how many Albert Einsteins have died, how many Zorbas have died, how many Socrateses have died. One million is a big number.
A single man, in his whole life, releases billions of living sperm. He alone can fill the whole earth with people. The whole credit goes to the woman... because she can only produce one child in one year. But this child is just accidental. And my feeling is, that amongst one million people who are rushing towards the woman's egg, there is every possibility that a Muhammad Ali may reach first, rather than Albert Einstein!

But we don't need Muhammad Alis. Boxing is such an ugly affair that it should be banned by law. The University of California has been researching for the last year: after each boxing match in California, for the following ten days the crime rates go thirteen percent higher -- murders, suicides, rapes. And still boxing continues.

There is every possibility that the humble people -- and all great people are humble -- will stand aside and let the other go first. And the primitive and the ugly, the political, will not bother at all; they will push their way through and reach the egg first. Why leave it to accident when it is now in our hands to decide who should reach the egg?

The man can simply donate his sperm to the medical lab. They can find the best out of the one million, and just inject the woman. Such a simple affair, and we can raise humanity to really superhuman beings.

Yes, it may sound something like the Nazi idea, but it is not Nazi. It is simple arithmetic, simple science, simply humanistic. We can cancel those people who will be sick, who will be blind, who will be retarded -- and we can choose the best.

For thousands of years man has not evolved. We don't know whether Charles Darwin is right or not. If he is right then it seems millions of years ago a few monkeys really took a quantum leap, became human beings, and since then we have not done anything comparable to that. We are far behind those monkeys who took the quantum leap and became human beings. It is time to take a quantum leap and through science is the only way to do it. Your old methods are bullock-cart methods; they won't help.

So even if any of my ideas coincides with any other ideology, it does not matter. What matters is whether it is logical, rational, scientific, or not. Just by calling names you cannot criticize me. So remember, when you write your article, don't just start saying that I am a fascist or a Nazi ideologist. That will not be fair to me. Whatever I am saying, I am giving you my argument.
You can argue against my argument. If you have something better you can put it in, but don't try these methods which belong only to third-rate intellects. Call anything Nazi, and people just start thinking it is wrong. You have to prove why I am wrong. You are free to prove me wrong. I would love to listen to the argument that I am wrong, but I have always come across people who simply go on calling names. That is not intelligent. That is not human.

Question 11
IF SOMEBODY WANTS TO BECOME A SANNYASIN, WHAT SHOULD HE DO? AND WHAT IF HE WANTS TO DROP OUT AGAIN?

There is no problem. When you fall in love, what do you do? Just fall in love; become a sannyasin -- there are no conditions.
And when you want to fall out, there is no need for any divorce. You simply fall out -- we say goodbye. We celebrate both the occasions. There are no conditions when you come in. There are no conditions when you leave.
It is your freedom to be part of the movement.
It is your choice not to be part of it.
We respect you and we respect your decision.

Question 12
IF YOU ARE AN ORDINARY HUMAN BEING, WHY DO YOU ACCEPT THIS FORM OF VENERATION FROM YOUR FOLLOWERS?

What kind of veneration? Just because I am sitting in a chair higher than you...? Tomorrow I can tell them to dig a ditch... then will I be adoring you all? Are you some kind of idiot or what?

Question 13
AND NOW YOU ARE IN CRETE -- BY CHANCE OR DELIBERATELY? YOU CERTAINLY KNOW THAT THIS ISLAND WAS THE CRADLE OF WESTERN CIVILIZATION, AND THE PEOPLE OF THAT TIME WERE WEARING PURPLE CLOTHES. BUT IT WAS ALSO A CENTER OF THE PIRATES DURING THE ROMAN EMPIRE. ARE YOU A FOUNDER OF A NEW CIVILIZATION OR A PIRATE OF CONSCIOUSNESS?

I am neither. I am just a visitor... and by chance, just because I have a few beautiful sannyasins here like Amrito, who pulled me here and I could not deny them. In fact, I am incapable of saying no to anybody, so people can take me anywhere they want.
But there is no question of creating another civilization, because there has been no civilization up to now.
And what will I do by making my people pirates? I don't even have pockets. I don't have any bank account. I don't possess anything in this world.

I possess only the love of my people, who are all over the world, and I don't know another treasure greater than that. Jesus said, "God is love." I don't think it is right -- but I can say, "Love is God."

Socrates Poisoned Again After 25 Centuries

Chapter #10
Chapter title: Pope the polack is the antichrist
24 February 1986 am in

Question 1
FOR THE LAST MONTH, THE VATICAN HAS BEEN SUGGESTING TO THE ITALIAN CATHOLIC MEDIA TO KEEP SILENT ABOUT YOUR EXISTENCE. SUCH A THING HAS NOT EVEN HAPPENED REGARDING THE TERRORISTS. THIS SEEMS TO SHOW THAT THE POPE IS AFRAID OF YOU.
PLEASE COMMENT.

The pope and other religious leaders of the world are not afraid of terrorists, but they are afraid of me. The reason is that the terrorists cannot destroy their very roots, cannot destroy their very existence. They may kill a few people here and there, but they cannot take away the vested interests totally.
I can do that.
I am a bigger terror to them, although I am not a terrorist. I am absolutely nonviolent.

Their fear is basically because they are standing on fictitious ground. They have no argument for existing anymore; they cannot provide any reason why they are needed. And I can provide every reason why their very existence is a hindrance for human progress, for the coming of a superman. They are keeping people in every way retarded just so that they can exploit them.

And they have been exploiting for centuries. They have repeated their lies so often that they almost appear as truths. Man's mind is a very mysterious mechanism: If you go on saying to it something which is absolutely baseless, first it will not listen to it; first it will laugh about it. But if you go on, without bothering about its laughter or ignorance, soon it will become serious: "There must be something in it if the man is so persistent." And if this goes on for centuries, you forget completely that the beginnings of religion are out of fear.

Man started to create a god out of fear -- not out of knowledge, not out of love. He was surrounded by wild animals -- the most helpless being on the earth. In the night there was darkness and he was continuously in danger of being attacked. So when fire was found for the first time, it became a god -- in India they still worship fire -- because then man could make a bonfire, a lighted space, and remain close to the fire. Animals are afraid of fire, it was warmer, there was light; there was no fear -- animals could come near -- naturally, fire became a god.

In the oldest book on the earth, the RIGVEDA, more prayers are devoted to the god of fire than to any other god. Slowly, slowly more and more gods came in. If you want to see the whole scene of gods, you have to look into the ten-

thousand-year history of religious development in India, because that is the country where religion first began. They have thirty-three million gods. Everything that was protective became a god. Everything that they were afraid of, they made a god out of it -- as a bribery. They started worshiping clouds, they started worshiping rivers -- because rivers were dangerous; floods would come. If they worshiped rivers, then perhaps floods would not come. They started worshiping the sun, because it is the sun, they found, that gives you warmth, life, wakes you up out of the night. The night had been a terror for millions of years. Religions' origins are in fear.

It is not a coincidence that India is the most ancient religious country -- and the most cowardly; for two thousand years they have been slaves. What can people do who are so cowardly that they need thirty-three million gods to protect them? Small groups of people invaded such a big country, which is almost a continent, without any resistence. The fear was great.

The same is true about other religions which came later on: they are based in fear.

Man creates God in his own image. Although THE BIBLE says God created man in his own image, just the opposite is true. And it is so clear: if God created man in his own image, do you think man has anything that can prove that he is the image of God? God is all-powerful, God is everywhere present, God is all-knowing -- past, present, future. What qualities do you have?

No, the idea is just wrong.

The reality is, man created God in his own image.

That's why the Chinese god will have a Chinese face; the Hindu god will have a Hindu face, Hindu color; the Japanese god will look Japanese, speak Japanese.

I have heard... after the second world war, one German general and one English general met by coincidence on a beach where they were on a holiday. They became friendly -- they were in the same profession of butchering and killing.

The German general asked, "Only one thing I cannot understand: why were we defeated? We were stronger than you."

The English general laughed and said, "I will tell you the reason. We were praying to God for victory."

The German laughed; he said, "That is nonsense, because we were also praying to God for victory."

The Englishman said, "In what language? God understands only English and you must have been praying in German. That shows why you were defeated!"

The pope is certainly afraid. This is not the quality of a religious man -- to inform the news media that they should not write either for me or against me, neither positive nor negative; that they should not even mention my name, my presence. Does he think that I need news media for my presence to be felt? His fear is a proof that my presence is already being felt, although I am not there.

He was in India: I welcomed him, and I opposed the Hindu chauvinists who were opposing him in ugly, political ways: protest marches, slogans, throwing stones, preventing his meetings, disturbing his meetings. I was the only person in India who publicly opposed the Hindu chauvinists. I said, "You are doing something ugly. If the pope is not right,

invite him -- in every city where he visits, be respectful; he is our guest. Welcome him, and challenge him for a discussion on the fundamental matters of religion. That will be more human, more intelligent. And prove to him that he is wrong. Your stones cannot prove him to be wrong, your protests cannot prove him to be wrong. Your protests and your stones only prove that you are afraid."

I hope the pope will be a gentleman.

He should behave with me the way I behaved with him. But he has already started misbehaving. He should have told the whole press media, "Be present, and we are going to discuss the fundamental matters." It is a question of quest, enquiry into truth. It is not a question of my being victorious or his being victorious -- we are negligible. The reality is that the truth should be revealed, that the people should come to understand what is false and what is not false. Invite the people.

This is simply ugly politics to tell the news media... and in Italy almost the whole media is Catholic. But don't be worried, the media will have to take a standpoint either for or against -- nobody can be left in between. And already it has happened....

Before the pope had informed the media, the television company from Italy came to Kathmandu to take my interview. They have done the longest piece ever, a ninety-minute interview, and the director informed me, "I have never seen such a response in my whole life. Thirteen million people saw the interview on the television, and the whole country is divided into two parts. People are fighting in the streets -- for and against -- in restaurants, everywhere."

He asked me, "Are you some kind of a disaster? -- because only when some big disaster happens do so many people look at the television; otherwise, who cares about religion?"
I am certainly a disaster -- a disaster to all the religions that exist, because I want to give a totally new dimension to religion.
I want religion to be absolutely unorganized.
It is an individual's personal enquiry.
And only through your personal enquiry can you can come to know the truth of your life, of your existence... and the meaning.
There is no need of any priest to stand in between you and existence. I don't want man to create fictions; I want him to be more scientific, to look for realities.
God is a fiction -- existence is a reality.
To me there is no other god than existence, than life, than consciousness. And then you need not go on piling up lies upon lies. First you create God because you have asked a stupid question: Who created the world? The question is stupid, because whoever created it, the question will remain the same, again. Who created THAT personality? So God Number One created the world; God Number Two created God Number One; God Number Three created God Number Two.... It is an endless regress; you can never come to the point where you can find who created it all.
Ask a stupid question, and you will fall into a regress -- a simple logical process. And once you receive the answer that God created the world, then you have to define God. Nobody has seen God -- all definitions are inventions. If horses were going to define God he would be a horse, a good Arabian horse. He cannot be a man, certainly not a

man, because man has been such a pain in the neck to all the horses that they are fed up; they cannot accept man as a god.

I am reminded of a small child who used to go with his father to the park for a morning walk. There was a statue of Napoleon Bonaparte sitting on his horse, and the child was always enchanted. He looked up, and he asked, "What is it?"

The father explained that it was Napoleon Bonaparte, one of the heroes of history.

Soon the father was going to be transferred to another town. The boy said, "Before we leave, I would like to see Napoleon Bonaparte." The father took him there. With tears in his eyes, the boy said to his father, "Father, I can understand Napoleon Bonaparte is a great hero -- but who is that guy sitting on him? That fool, continuously, twenty-four hours a day, is sitting on my Napoleon Bonaparte."

The father could not believe that he was thinking the HORSE was Napoleon Bonaparte! But children have their own visions, their own ideas.

There are three hundred religions in the world, and every religion has a different definition of God. Certainly, three hundred definitions cannot be true. Yes, three hundred definitions can all be untrue -- and they ARE untrue. It is just because you accepted God as the creator that you got into a fix. Now you have to define God; now you have to say when he created the world.

Christians say he created the world four thousand and four years before Jesus Christ was born. I assume it must have been Monday, the first of January. But the question arises: before four thousand years ago, for eternity, what was this

God doing? He seems to be a really lazy guy! It took eternity for him to decide to create the world, and then he has created this mess!

One of my friends was going on a tour. He had ordered from the tailor a beautiful coat to be made -- the winter was coming, and he was in a hurry. He said to the tailor, "Make it in one week's time. And don't be tricky; don't try to find any excuses. In one week's time you have to make the coat."

The man said, "I can make it in one day -- but just see outside: God made the world in six days, and what is the world? -- it is an utter mess! If I make your coat in one week it will be an utter mess. That will be your responsibility. I am a poor tailor; if God could not manage, how can I manage? Give me time! The coat will be ready when you are back from your trip; then it will be perfect."

One lie needs to be supported by another lie. In how many days did God create the world? In six days, because the seventh day he got tired -- great God! Omnipotent, all-powerful God gets tired in six days -- spent, finished! Since then we have not heard anything about him. Since then he has been resting; the Sunday does not end at all.

And all these things are against scientific investigations. This earth itself is at least three million years old, nothing to say about the universe. The universe is eternal; it has always been there, changing into new forms. Every day new stars are born, every day old stars die. There is no beginning and there is no end; hence the question of any creator does not arise at all.

But you create a lie; you make churches and temples and synagogues around that lie; you create bishops,

archbishops, popes, to be mediators between you and the lie, and you waste your life praying to something which does not exist at all.

All the religions have been destructive to your religiousness. They have been destructive to your search for truth. They have been teaching you to believe, not to enquire. They have been giving you ready-made formulas so you need not bother about any individual enquiry.

Leo Tolstoy has a story, a beautiful story, of three villagers -- uneducated, uncultured. They lived by the side of a lake in total isolation, under a tree. They were becoming more and more famous as saints.

The archbishop of the Russian Orthodox church of course was angry, because in Christianity you can be a saint only if you are certified by the pope. It is hilarious that a saint needs to be certified -- as if it is also a title, an honorary degree that has to be conferred on the man. The very word `saint' in English comes from `sanction'; it has to be sanctioned, certified.

These three people were not certified and they had become saints. People were going to them in thousands and they were not coming to the archbishop. He was really pissed off!

One day he could not contain himself. He took a motor boat and went across the lake. Those three poor people fell at his feet and they said, "Why did you have to make this long, tedious journey? You could have informed us and we would have come."

He was cooled down a little, seeing their simplicity. But he said, "Do you think you are saints?"

They said, "We don't know what a saint means."

He asked, "Why do people come to worship you?"
They said, "That is a problem to us. We don't want them to -- that's why we have come far away from the village to live here in isolation. But people are crazy; they go on coming here. And we go on saying that we don't know anything; we are just simple people, poor people."
Now the archbishop was back into his daily posture of being the archbishop. He said, "Then listen; first tell me, what is your prayer?"
All the three looked at each other and said, "You tell him."
The archbishop said, "Anybody can say, there is no question -- just tell me what the prayer is."
They said, "We are very embarrassed because we don't know any prayer. Not knowing any prayer we have created our own -- please forgive us. Our prayer is: `God, you are three; we are also three -- have mercy on us.' That's all -- longer prayers we cannot remember. It is simple and meaningful to us: `You are three, we are three -- have mercy on us.'"
The archbishop had to laugh. He said, "This is a strange kind of prayer! I will tell you the prayer authorized by the church, and you forget this prayer. This is not prayer, this is all nonsense!"
They said, "You can teach us; we are available. The only difficulty is, it should not be too long, there should not be big words; otherwise we will forget it."
He told them the whole prayer. They were very sad, and they said, "Please repeat it one time more -- it is very difficult to remember. But we will try it in three parts: one part one man will remember; the other part the other man will remember; the third part the third man will remember.

This way we will make it. You repeat it at least one time more."
The archbishop repeated the prayer one time more. They all three touched his feet, and he greatly enjoyed it. He was thinking that there was going to be an encounter, but these were poor people, ignorant. He went in his boat, very happy that he had done a virtuous act of transforming three idiots to the right way of religion.
In the middle of the lake he was surprised; all three were coming, running on the water! He was so afraid -- this time he REALLY pissed! He was trembling, "My God, what is happening."
They reached the motorboat and said to the archbishop, "Please, one time more! We have forgotten the prayer."
The archbishop said to them, "You forget my prayer; you continue your own. I was wrong to disturb you, please forgive me. Just go back to `You are three, we are three -- have mercy on us.' From today I am also going to do your prayer, because I am also three -- I, my wife, my son. It fits and it is simple -- and it works!"
Religions should be a simple, human, individual affair, like love. You don't have organizations for love; you don't create churches and synagogues and temples and mosques for love. But in love at least two persons are involved -- in prayer you are absolutely alone.
It is the beauty of aloneness, the purity of aloneness, the unpolluted serenity, silence of aloneness in which you become aware of the tremendous beauty of existence, of the great blissfulness that surrounds you. But you were missing it because your eyes were covered by Christianity, Hinduism, Jainism, Buddhism, Mohammedanism.

I want to give you back your eyes.
And I want you to take the responsibility of finding the truth yourself.
Do not depend on anybody else, because every dependence is a slavery. And the people who want you to depend on them -- like the pope wants you to depend on him -- are simply creating, in the name of religion, a vast empire of slaves.
Just a few days ago I saw his proclamation: "I have heard that a few Catholics are confessing to God directly. That is a sin. Nobody can confess directly, can be in communication directly with God; he should go via the priest." Strange, you cannot even confess to God directly! The reality is that because there is no God, if you start enquiring individually, you will find that God is the greatest lie that has been told to everybody. A priest is needed to guard that lie.
And the confession to the priest is a political strategy. You go on telling your sins to the priest -- do you know what it means? It means you are making a man powerful enough over you so you cannot leave the Catholic fold, otherwise he will expose you. He knows everything wrong that you have done.
It has nothing to do with God, it is sheer politics. He has a file on you. He knows what you are doing with your neighbor's wife; he knows how many times you have stolen things; he knows how many times you have taken drugs which are illegal. He knows everything that is wrong about you -- and that is his power over you. You cannot leave the fold; you have to remain in the fold.

If you start confessing directly to God, the whole strategy of keeping you enslaved in a psychological concentration camp will fail.
So let the pope do whatsoever he wants to do: I am coming to Italy, and I am going to challenge him in his own Vatican on each single fundamental question of religion. If he does not have any courage, he can go on another world tour when I am there.

Question 2
NOSTRADAMUS, THE TRADITIONAL SEER, WROTE THAT THE ANTICHRIST WILL COME BEFORE THE END OF THIS CENTURY.
DO YOU HAVE ANY IDEA WHO THE SO-CALLED ANTICHRIST COULD BE?

I have absolutely an idea who is the antichrist: pope the Polack.
And when I say this, I am saying it not without any reasoning behind it. Every religion has been destroyed by its priests.
There is an ancient parable in the East that a newly-recruited devil came running to the old master, the great devil, perspiring, huffing and puffing. He said, "What are you doing here smoking Havana cigars? Are you not aware that one man on the earth has found the truth? If he spreads it to the people, our whole business will be destroyed!"
The old devil went on smoking and smiling. He said, "Don't be worried, my son. You are new -- you don't know our strategies. My priests have already reached there; they

are surrounding the man. Now they will not let anything reach to the people uninterpreted.

"They are my servants, but they will pretend to be his priests. They will write his books, they will interpret his philosophy. They will make a church, and they will convert people. They will not allow anybody to reach to the man directly -- we don't allow anybody to reach to truth directly. Everybody has to go via the right channel, and the right channel is the priest. And all the priests are my employees, so don't you be worried. Quiet down. Have a Havana cigar."

The new devil said, "This is strange, because I saw there many very saintly looking people sitting around the man."

The old devil said, "Yes, they are my people -- very expert. It has happened many times: many people have found truth, but my priests have always spoiled it. Truth has never been able to reach to the people; what reaches to the people is distortion."

Pope the Polack is the antichrist.

And twenty centuries of these Polacks and popes prove that whatever they have been doing is against Christ. They call Christ "the prince of peace," and all the popes have been going on crusades, religious wars; destroying villages, murdering people -- Jews, Mohammedans; fighting continuously, burning people alive; burning living women for the simple reason that somebody suspected that the woman was a witch.

Now, the word `witch' is a beautiful word. It means a wise woman; there is nothing wrong in it. But these wise women were dangerous to the priests, who could not allow any competitors; hence the very word `witch' became

derogatory. They must have burned thousands of beautiful women, forced them to confess that they were witches. And the meaning of witch they managed to concoct was that the women were in a sexual relationship with the devil.

The devil does not exist; how can you have a sexual relationship with him? But in the middle ages they tortured these women day in, day out. Finally the women gave up, seeing no hope -- unless they confessed they will be tortured, and once they confess, then they will be burned. The torture must have been tremendous, because nobody would choose to be burned alive unless the torture was more painful than being burned alive. They confessed: yes, they had been sexually connected with the devil; once they had admitted this they were burned alive.

Thousands of people have been killed by these people who represent "the prince of peace." And what peace have they brought to the world? You can see: the two world wars have been fought in the Christian section of the world; and the third world war will also be fought in the Christian section of the world.

These people are representatives not of peace but of death. So I say categorically that the antichrist is already in the Vatican. He has started doing the worst that can be done to humanity. He is preaching to the whole world against birth control, against the pill, against abortion. That is enough, that will destroy this whole world through starvation, through poverty.

Right now there are five billion people on the earth -- and the earth is capable of supporting joyously not more than one billion people. One billion people can live on this earth in a dance, in ecstasy -- but five billion people? And by the

end of this century the population will be six billion. Out of sheer overpopulation -- no nuclear weapons are needed -- humanity can commit suicide.

My answer is absolutely clear: Pope the Polack is the antichrist; all the popes have been -- and not only in Christianity but in every religion.

If you look into the history of religions, you will be surprised: Gautam Buddha rebelled against brahminism because it was creating a very dead society in India through the caste system. Somebody was born high, somebody was born low and the lowest class was untouchable. Not only were the people untouchable, even their shadows were untouchable.

What man has done to man is worth remembering so that we do not do it again.

In India, the lowest class -- which means one fourth of India -- had to shout loudly, with a bell in their hands, telling whoever was on the road, "Please move." And they had a broom attached to their back, so that wherever they passed the broom went on cleaning the place. And if somebody by chance happened to be touched by their shadow, he had to take a bath to purify himself. Such indignity has never been done anywhere... such inhumanity!

Buddha rebelled against it, but the surprising fact is that all the people who wrote Buddha's scriptures were brahmins. All his disciples who surrounded him were brahmins. Strange! Mahavira, another great teacher, of Jainism, was also against Hinduism and brahminism and its caste system, but all his nine apostles were brahmins. I think the parable I told you is not just a parable; it is a truth.

Those brahmins have done everything that they could manage. They have changed the words of Buddha; they have interpolated their own interpretations in them. You cannot be certain whether it has been said by Buddha or by the people who have been writing these things; there is no way to figure it out. I am certain that there are sentences which a Buddha cannot say. I am certain that there are sentences which a Mahavira cannot say, because those sentences prove utter ignorance, not enlightenment.

So the real enemies are not the people who are against, the real enemies are always those who are close to you. Who betrayed Jesus? One of his most intimate disciples, Judas. And for what? -- only thirty silver coins, and he sold his master. If anybody had said, "Judas is the person who is the antichrist with you" nobody would have listened. But now we know that he WAS the antichrist.

Gautam Buddha's own cousin-brother, who lived with him as his disciple for many years -- Devadatta -- finally betrayed him and declared himself to be the real Buddha. He took away five hundred disciples with him and was proclaiming around the country that "Gautam Buddha is fake; I am real." And he was Gautam Buddha's cousin-brother, a very loved one. Buddha was so close to him that perhaps he might have chosen him as his successor.

Mahavira was betrayed by his own son-in-law, who was also his disciple. His daughter was a disciple, his son-in-law was a disciple -- but the son-in-law was very insistent that he should be declared to be his successor.

Mahavira said, "I am not going to die now; at least thirty years more I am going to be here -- don't be in a hurry."

But his son-in-law was worried that somebody more capable, more articulate might appear. He finally threatened Mahavira that if he does not declare him his successor then he is going to rebel against him and declare himself to be the real master of Jainism; Mahavira is just a hypocrite. And he did it, he took away with him hundreds of disciples of Mahavira.

So it is not just one instance.

If the antichrist can be born anywhere, then the place is the Vatican. And this man, pope the Polack, fits perfectly. The time is right: humanity is coming to an end. If a great spiritual revival does not prevent a global suicide, if individuals don't start taking their own responsibility -- if they don't desert their so-called leaders and their churches and their holy books -- the world is not going to survive long.

My effort is simply to make you aware that there is still time -- not very much, but still there is time. If all the individuals from all the religions simply declare that they are no longer Hindus, no longer Christians, no longer Buddhists -- they want total freedom for themselves and they take their responsibility on themselves; they don't want to be saved by anybody else. That is ugly; that is humiliating yourself, insulting your own self. But, "If I can be saved, I can be saved by my own self; and I will search for the truth on my own -- whatsoever the cost"...

If people desert the churches and the synagogues and the temples and the mosques, and if people do declare that "the whole earth is ours..."

The nations do not need to exist -- there is no need. They can exist as functions, just like the post office or railway

trains, or telephone exchanges. Nations can exist for doing particular functions, but there should be no boundaries -- either of nation, religion, race, color.
If we can declare the whole world as one, we can save the world yet.

Question 3
YESTERDAY, THE CORRIERE DELLA SERA -- THE MOST POPULAR ITALIAN NEWSPAPER WROTE THAT POPE PAUL VI SOME YEARS AGO, AND NOW POPE JOHN PAUL II OFFICIALLY AFFIRM THAT THE DEVIL IS NOT A PSEUDO-REALITY, A CONCEPTUAL FANTASTIC PERSONIFICATION OF THE UNKNOWN CAUSES OF OUR DISEASES, BUT ON THE CONTRARY, HE IS A REAL, EXISTING DEMON.
PLEASE COMMENT.

Existence is dialectical.
If there is love there is hate, if there is day there is night, if there is pain there is pleasure, if there is man there is woman.
Existence functions through dialectics.
The religions who believe in God have to declare that the devil is a reality. If the devil is only a fiction, then their God also is a fiction. The reason behind this declaration is not to prove the reality of the devil, but to support the reality of God.

There are religions -- like Taoism in China -- which have no devil, because they have no God. There are religions in

India -- Jainism -- which have no devil because they have no God. Buddhism in Japan, in Ceylon, in India, in Thailand, in Korea, has no devil because it has no God. The pope's declaration about the reality of the devil is very cunning. It is a strategy to prove that God is real. Without the devil, God cannot exist. It won't fit in the dialectic. But it raises many questions. If the devil is real, who created the devil? Either he must have existed always with God, or he was also created when the world was created. If he has always existed with God, then he has the same status and the same eternity as God. And looking at the world, he seems to be more powerful than God.

Who manages all these wars? Who manages so many killings and rapes and crimes? Millions of people are behind bars -- who manages it? God seems to be only in books -- the devil is very much active and has tremendous power. God seems to be absolutely impotent before the devil.

And if they are going to exist together forever -- because without the devil God cannot exist, God is dependent on the devil -- then why worship God? It is better to worship the devil!

Secondly, if someone says that God was alone before he created the world, then why did he create the devil? Then HE is responsible for everything wrong that happens in the world -- for all the crimes and for all the sins, he is responsible. Why did he create the devil in the first place? And this seems to be simply unbelievable -- that he creates the devil, and people are killed and women are burned because they are making love with one of the creations of God. So what is wrong in it? If it was wrong -- God is all-

knowing: past, present, future -- he should not have created the devil. And if he could exist alone for eternity, why can't he exist alone today? What is the need for the devil?
But these are all hypothetical questions which have no roots in reality. First you create God, then you become afraid that he needs an antithesis; otherwise somebody is going to ask, How can he remain in existence without his polar opposite? Then the devil has to be brought in from the back door.
But it does not solve any problems. It makes God dependent on the devil, and the devil becomes more powerful than God. And the world in every way proves that the devil is more powerful than God. The simple and innocent are cheated, deceived; the cunning become powerful, become politicians, become presidents, prime ministers.
The devil seems to be a far more potent force.
I simply deny what the pope has said. And when I am in Rome, I will ask him, "If the devil is a reality, bring him in front of the people. A reality is objective -- bring the reality before the people. Where are you hiding the devil -- in the Vatican? Because only you know that he is a reality...
"Nobody else knows that he is a reality; everybody thinks that he is a fiction. It is for the first time that you are proclaiming that he is a reality -- you must have encountered him. What kind of a relationship do you have with the devil? Certainly you are not a woman; it can only be homosexual.
"What kind of conversations are you having with the devil? and for what reason? You are supposed to be the representative of God, and you are proving the reality of

the devil, not the reality of God -- which IS in question. In every young man and young woman's mind the question is about God, not the devil. Who cares about the devil? Prove God and his reality! But strange, you are trying to prove the reality of the devil. Perhaps YOU are the devil, perhaps he is hiding behind you."

I have moved around so many places -- I have never come across him. That's why I am going to visit the Vatican. Perhaps... I will be absolutely satisfied if the devil can be presented before the public. A reality is not something that has to be proved; it can be simply presented. You need not prove that there is a sun -- nobody proves it. You need not prove that there is light -- everybody who can see, knows it. Realities don't need any proofs; only unrealities need proofs and arguments and theologies.

It is absolutely absurd; neither God exists nor the devil exists. Man's life is not dominated by God or by the devil. Man's life, scientifically, is either dominated by unconsciousness or by consciousness.

This is the real polarity.

Act more consciously, and you will be coming more and more to a quality that can only be called godliness -- not God, not a person but a quality, a fragrance.

Act unconsciously, and you will be coming more and more close to something which cannot be personified as the devil but can only be called a quality: evilness. The unconscious mind behaves in wrong ways; the conscious mind behaves in right ways. And the only religion there is, is the art of changing the unconscious mind into consciousness, so that you don't have the duality of unconscious and conscious but you have only one... a pure light, a pure consciousness.

And out of that consciousness, everything is divine.

Question 4
A FRENCH THINKER, DEBOURGE, WROTE TWENTY YEARS AGO LA SOCIETE DU SPECTACLE -- A PAMPHLET ABOUT THE CONTEMPORARY WORLD WHICH TRANSFORMS EVERY EXPERIENCE OF VALUE INTO A SHOW BUSINESS. I THINK THAT IN SOME WAYS YOU KNOW IT, BECAUSE YOU ARE THE POSITIVE CHAMPION OF IT. FROM THE OUTSIDE IT LOOKS AS IF A PRECISE ORGANIZATION IS TAKING CARE OF THE SPECTACULAR HAPPENINGS THAT BRING YOUR IMAGE INTO TV AND THE NEWSPAPERS.
IS IT TRUE OR IS IT HAPPENING BY ITSELF?

It is absolutely untrue.
It is happening by itself -- there is no organization which is taking care of television, or other news media.
It is happening by itself just the way it happens when in the morning the sun rises and the birds start singing, and the flowers start blossoming. Not that the sun goes and knocks on the door of every bird's nest, "Wake up, I am here. And start singing!" It is not that it goes to every flower and says, "What are you doing, you lazy one! I am here -- start blossoming and spreading your fragrance!"
There is no organization around me, just a few friends who take care of me. If the television stations, newspapers, magazines, radio, are coming to me, it is on their own. Some fragrance has reached to them, something has pulled them.

There may be many reasons for their coming to me. Some may be coming out of curiosity; some may be coming with a negative mind, just to condemn me. Some may be sent by people like pope the Polack to know about me, what kind of man this is. And some are coming because they have heard about me, they have read about me, and a certain feeling of love has arisen in them.
But it is all happening; there is no management, there is no organization.
I have lived for thirty-five years absolutely trusting in existence, so whatever happens is good, and whatever happens I am grateful for it.

Question 5
THE ATTITUDE OF THE ITALIAN PRESS IS CHANGING. AFTER THE END OF RAJNEESHPURAM, FINALLY, SOME JOURNALISTS STARTED TO GET INTERESTED IN YOU -- NOT FOR THE SUPERFICIAL ASPECTS BUT FOR YOUR REAL TEACHING. COULD IT BE BECAUSE THEY THINK THAT AN EMPEROR WITHOUT A KINGDOM IS LESS DANGEROUS?

I was never an emperor, and I don't have any kingdom -- neither have I had one ever before. But after the fascist destruction by the American government of my commune in Oregon, America, it is simply human that people started feeling sympathetic.
They started looking at why the greatest power in the world should be so afraid of a man who has no power; why a great power should be afraid of a small commune of five

thousand people which lives in a desert, which has changed the desert into an oasis, which is not in any way a disturbance to any neighbor -- because the closest town was twenty miles away.

The commune had one hundred and twenty-six square miles of desert, and it was situated only in three square miles of that land.

The way they behaved with me, the way they behaved with sannyasins... Where five thousand dancing and singing people were living, now there are only one hundred and sixty people left -- it is a ghost town.

For four years, five thousand people were working twelve hours a day, sometimes fourteen hours a day, to create beautiful houses, roads, lakes, gardens; they had made a small paradise with their own hands. It was their own creation. Why should the American government be so worried and afraid of these people?

The land was lying dead for fifty years -- nobody was ready to purchase it because it was simply desert. We changed the land. It was supporting five thousand people with food, vegetables, milk products -- everything that we needed.

And the people were not just living as they live in any other town; they were experimenting for something which is going to happen in the future. They were living one hundred years ahead.

In the morning they were meditating; then they were listening to me, to the answers to their questions. Then they were working, and then it was a beauty to see five thousand people eating in one kitchen, in one place. The family had disappeared -- or it had become a family of five thousand people.

And after this whole day's work, in the night you could see people dancing, singing, playing on their musical instruments late into the night. It was just a rejoicing twenty-four hours around the clock. Why have these people been forced out, and what has America gained? It has gained its desert back.

If America loves deserts, it should start destroying other cities too. The whole of America can become a desert. If they are not capable, they can invite the Soviet people; they can manage to make the whole of America a desert.

What have they gained?

They have not gained anything, but they have lost tremendously. They have lost five thousand dancing, singing, rejoicing people who were not miserable... because not a single man went mad, not a single man committed suicide. Nothing that goes on happening in every city was happening there -- it was a totally different climate.

For the first time in the whole of history... it was a small place where money was not circulating. We had stopped using it, no money was to be used in the commune. And just by stopping the use of money, we destroyed the distinction of the rich and the poor.

You might have millions of dollars -- it would be of no use. You could donate your dollars to the commune, but you could not use them to purchase anything. All your needs would be fulfilled by the commune -- and everybody's needs were fulfilled. Nobody was hungry, nobody was without clothes, and nobody was bothered for tomorrow. The today was so full, so enchanting, so magical, that nobody thought about yesterdays or tomorrows.

Fifty thousand people used to visit the commune around the year. We made a place in America which was very strange. People don't go to America for spiritual search. Have you ever heard of anybody going to America for spiritual search? They go to India, they go to Japan, they go to the Middle East; but nobody goes to America. What has America to give as far as spirituality is concerned?

But fifty thousand people from around the world -- from India, from the Middle East, from Japan, from countries which have been the sources of spirituality for centuries -- were coming to America for spiritual search.

If American politicians had any understanding, any intelligence, they would have supported the commune, helped the commune. It was going to become a Mecca, a Jerusalem of the young people of the whole world. But one does not expect intelligence from politicians.

They became jealous because fifty thousand people were not even going to the White House. They became jealous of the commune because there was not a single beggar. And we had accepted two hundred American beggars into the commune, and those beggars were as happy as they had never been before. I asked a few of them and they said, "This is the first time we are recognized as human beings. Outside in the world we are thought of as worse than dogs." They were street people, and we were ready to accommodate more street people.

The American politicians became afraid because the commune was living comfortably, luxuriously. I am absolutely against poverty. In four years time not a single baby was born. Nobody was forced to use birth control, but it was simply explained that the world is overpopulated:

"Do you want your child to grow up in a world with AIDS spreading, nuclear weapons piling up, population increasing? By the end of this century, from many directions there is going to be just darkness all over the earth. Would you like your child to be born into this world? If you love, you will be the last to give birth to a child. This is not the time."

The American government was more angry because there was a higher communism happening than is in Soviet Russia, or any other communist country. And most strange of all, the communism was happening side by side with anarchism, which are polar enemies. Anarchism believes in no government; communism believes that government is needed -- first to destroy capitalism.

But once people are in power and they have destroyed capitalism, who is going to take the power from their hands? Seventy years have passed since the revolution in Russia. Capitalism has disappeared long ago; now everybody is poor. But those who are in power are more powerful than any rich man ever was in any country. And they are not going to drop their powers.

Yes, one thing has happened: because everybody is equally poor, they think equality has happened. There is no comparison left. In the commune everybody was rich, nobody was poor. This I call the higher quality of communism.

They became afraid -- and there was no government, there was no enforcement. The American government became afraid of what was happening: if the American people become aware of it -- and they were becoming aware --

slowly, slowly then, it will create a problem. It is better to destroy it. It will give a comparison to people.
The commune had hundreds of cars. No car belonged to anybody -- everybody was able to use any car he wanted. The commune had one hundred buses, five airplanes, its own airport, and everybody was available, capable of being happy, of being blissful. To be rich is dangerous because it creates comparison in other peoples' eyes and they start asking the politicians, "What you have been doing for thousands of years, these people have been able to do in four years! And if it can happen to these people, why can't it happen to all people, to everybody?"
They arrested me without any warrant, at the point of twelve guns -- they never told me why they had arrested me. They did not allow me to inform my attorneys -- which is absolutely undemocratic and illegal. And when the whole story became known to the world press, it was a sudden exposure of America's reality. It is not the people of America, but the American politicians and the bureaucracy of America that is fascist.
The destruction of the commune exposed them. That is the reason why in every country -- not only in Italy -- in every country the press has been sympathetic. In America itself the news media has not been only sympathetic, it has been very protective.
I was in jails for twelve days, and each jail was surrounded by hundreds of cameras, photographers, television people, newspapers. They wanted to know about me.... Just seeing me pass from the car to the jail, they wanted to know about me: "Are they doing any harm to you? Just say, and we will let the whole world know."

It is simple human psychology. It is not that I have lost any empire -- I had none. It is not that I am no longer an emperor -- I have never been. But I have a totally different kind of world with me... people who love me and people who are blessed by my love. If you call love power, then it is power. And perhaps it is the only power which should be saved, and all other power should be destroyed.
And whatever is my teaching is so clear to any intelligent person who is not closed, that I don't see why sooner or later the news media around the world is not going to be for me. It is not for ME, it is for truth, it is for love, it is for beauty, it is for meditation.
It is for a new kind of religiousness.

Socrates Poisoned Again After 25 Centuries

Chapter #11
Chapter title: Utopia is just around the corner
24 February 1986 pm in

Question 1
BELOVED OSHO,
WHAT DO YOU SAY TO THE PEOPLE WHO CALL YOU A UTOPIAN?

They are right -- just their idea of utopia is not right. They think that utopia is something which cannot be achieved; that's exactly the meaning of the word utopia. Sir Thomas More wrote a book called UTOPIA, in which he hopes for

everything that man has always aspired to but has never been able to achieve.

There have been revolutions, there have been attempts to make alternative societies; all have failed. But that does not mean that we have made every possible effort.

I am reminded of Thomas Alva Edison. He was working on the electric bulb for three years continuously. All his colleagues were tired, bored, but they were puzzled and amazed that the old man would come to the lab before everybody else, full of zest, enthusiasm, hoping that it was going to happen today.

Finally they said, "Three years we have been hearing about it; nine hundred experiments have been made -- all have failed. But you seem to be absolutely unaffected by the failures."

Edison said, "No, I am not unaffected. I am immensely inspired. If nine hundred attempts have failed, it means now we are coming closer and closer every day to that attempt which is going to succeed. How long can it elude us? It is a challenge."

Do you see his point? He is saying nine hundred doors are closed. We have enquired: they are wrong doors, they lead nowhere. Now the number of doors is reduced. There are nine hundred doors less. We are succeeding; we are coming closer and closer to the door that will lead to the successful experiment.

Slowly, slowly his colleagues deserted him, his friends left him. But he continued, and one day he succeeded. It was late at night; it must have been three o'clock in the morning... the first light bulb! And he was so enchanted by

it that he simply went on sitting under the light, looking at it.
For five years he had been working.... And his wife shouted from the bedroom, "Are you mad or something? Put off that light and come to bed."
And he said to her, "You don't know what you are talking about. To put on this light I have wasted five years, lost all my friends and colleagues, and you are telling me to put it off. Just come and see the miracle."
I am a utopian.
I am very optimistic.
I trust in the inspirations, in the hopes of man. We have just been doing something wrong to materialize them. The basic thing that I want to point out to you is that we have always been thinking of changing the society. The communists, the fascists, the socialists, the fabians, the anarchists, all kinds of utopians have one single thing in common, which is the cause of their failure. They all have tried to change the society.
The society does not exist anywhere.
What exists is the individual.
Society is only a name. Have you ever come across society? Have you ever met society and said hello... shaken hands with society? Whenever you come across anybody it is the individual.
The individual is the reality.
Society is only a name.
They all tried to change the society, to change the individual. That was their wrong approach.
My effort is to change the individual.

The society will change by itself; it is simply a name. And to change the individual is not difficult, because each individual desires to be changed.

No individual is satisfied as he is. He wants to be more conscious, to be more peaceful, to be more loving, to be more loved. He wants a life full of flowers and fragrance. What he finds is just misery, anxiety, anguish, meaninglessness.

What the individual is missing is a very simple thing: a certain methodology to make him more centered, more silent, more serene, more collected, more together. The name of the methodology is what I call meditation. The individual needs something more than the mind; it is already in him, but he is entangled with the mind. His entanglement with the mind prevents him from seeing beyond it to his real self.

Just a little effort for watching the mind, sitting silently, looking at the mind, as if it does not belong to you -- and it does not belong to you...

You are the watcher; the mind is the watched.

You are the observer; the mind is the observed.

You are the subject; the mind is the object -- you are not one.

Your subjectivity is your liberation -- liberation from the mind. And once you are liberated from the mind, once you know that you are beyond the mind, miraculously a great mastery arises in you. The mind cannot pull you this way and that, it simply becomes a humble servant.

The very presence of the master is enough for the mind to become an obedient servant. You can use it if you want. If you do not want to you can say, "Shut up!" and you can

remain in eternal peace and silence. The mind is a good mechanism, a biocomputer, but it is not the master.
This is the change that has to be spread to every individual on the earth, and then utopia is just around the corner of the road. Then it is not something which cannot be achieved. It can be achieved, and it should be achieved.
The people who have been calling me an utopian must be thinking that they are condemning me. They are wrong. I take it as a compliment. Give my thanks to them and tell them that I am an utopian, my people are utopians, and I want the whole world to become utopians.

Question 2
BELOVED OSHO,
ISN'T IT AMAZING THAT OF ALL THE PLACES IN THE WORLD, THE FIRST TWO STOPS ON YOUR WORLD TOUR SHOULD BE THE LAND OF BUDDHA AND THE LAND OF ZORBA?

It is. But one thing should be understood about it: in reality Zorba comes first, Buddha comes afterwards.
Zorba is the beginning, Buddha is the fulfillment.
Zorba is the roots, the trunk, the branches.
Buddha is the flowers, the fruit, the fragrance.
In reality this is the order. But I went first to Nepal, the birthplace of Buddha, and then I came to Crete, the land of Zorba. That has a significance....
When you approach a tree, first you see the flowers, the fruits. They come last as far as the tree's growth is concerned, but when you go to the tree, those are the first to be seen. And only if you want to go deeper into the reality

of those flowers will you find that behind those flowers are hidden roots in the earth.
In life, Zorba comes first, Buddha comes second. But when you start exploring the reality of the flowers, Buddha comes first, Zorba comes at the very end. There are many who stop at the flowers and never bother about the roots. They are the fools, because they do not understand that the flowers will not exist even for a single moment if the roots do not go on supplying the juice to them. But those roots are hidden under the ground.
Perhaps I am the first person who has made this connection between Zorba and Buddha.
The ambassador of Sri Lanka wrote me a letter saying, "You should not use these two names together, Zorba the Buddha, because it is insulting to Buddha, and it hurts the feelings of the Buddhists."
I wrote to him saying, "You don't understand; that's why your feelings are hurt. You are just looking at the flowers and forgetting the roots."
Without the roots, howsoever ugly the roots may be, there is no possibility of flowers. The whole existence of the tree depends on the hidden roots. They don't come into the light; they don't publicize themselves, but that does not mean that the man who is really into deep research about man's consciousness will not be able to find them.
I told the ambassador, "You can hurt as much as you want -- but this is my experience, that every Buddha is based in the roots of Zorba."
I don't know what happened to him -- he never replied.
The people who love Zorba will never think of Buddha; they remain with only the animal part of humanity. Zorba is

beautiful, as beautiful as any animal -- a beautiful bear, a beautiful lion. Zorba has the same beauty, the same intensity, the same power, and the same earthliness. I appreciate it... but that is not the end.

All that power, all that beauty should go through a transformation to create a far more delicate beauty, a far more delicate power, the power of love; a far deeper insight, the insight into existence itself; a far greater love, love that becomes compassion, compassion for the whole existence.

Zorba is beautiful, but only as a seed. He will attain to his full beauty when the seed becomes a tree and blossoms.

I went to Nepal first because that is where the flowers blossomed. And I have come to Crete second... where the roots are. There is a certain logic behind it. I love both, because to me they are one. And I don't love them separately, because then they are half, and just the half is ugly.

Only the whole is holy.

Only the whole has the beauty of organic unity.

Zorba is only a dream.

Buddha is the realization of the dream.

The land of Zorba and the land of Buddha should come into deeper contact. I made this journey to create a bridge, but I see strange bishops here who are protesting against me. I have not come to stay here; Zorba is my past, Buddha is my present.... I could have stayed in Nepal, but I cannot stay here, so they need not be afraid. But I never thought that in the land of Zorba there would be such cowardly bishops dominating people, telling lies to them -- provoking them against a guest who is going to be here only for a few days,

and who has come just to pay tribute to Zorba, not to these stupid bishops.

I don't care what they are saying because I have no desire to be here. I can leave tomorrow. I have paid my visit, I have paid my tribute, and those who can understand will have understood. Those who want to remain blind, that is their choice. Instead of coming to me, those bishops are asking the government that I should not be allowed to stay here.

They should have come to me -- a man coming from the land of Buddha -- they should have made some communication with me. They should have enquired what relatedness I see between Zorba and Buddha.

I have enhanced the beauty and honor of Zorba, and with the respect and honor of Zorba I have made his land also respectable.

These people should learn to behave a little more humanly -- particularly to a guest who is just going to be here for a few days. I just wanted to see the place which can produce people like Zorba.

Zorba is fictitious, but the man who created Zorba must have carried a tremendous dream of himself being in Zorba's place, because no novelist writes anything which is not actually a compensation for his life. The poets who write about love write about love because they have missed love. Their beautiful poetry about love is a poor substitute. Kazantzakis wanted to be a Zorba but could not gather courage. He could not gather courage because of his Christian heritage. In his novel ZORBA THE GREEK there is a beautiful statement. Zorba is working with his boss. The boss is always sad, long-faced, worried, and

Zorba is always enjoying the small things of life -- food, wine, women. After a whole day's work he would go to the seashore and would dance alone, would play on his musical instrument. The boss could not believe that he has nothing -- a poor man, but he lives like an emperor.

That night when he comes, his boss asks him, "Why am I so sad and why are you always so blissful?"

Zorba says to the boss, "Boss, the only problem with you is you think too much. I am a poor man; I don't think, I simply live."

In a small sentence -- "You think too much" -- he has given the whole insight of meditation.

Thinking too much is non-meditative. Thinking less and less you become more and more meditative. The moment thinking ceases, you are in meditation.

But nobody has even explored Zorba's life; otherwise he would have found the possibility of his becoming a Buddha.

Even before Zorba, almost two thousand years ago, Greece produced a tremendously beautiful man, very close to Gautam Buddha. The man's name was Epicurus, and he was not a fiction, he was a living Zorba. His whole philosophy was just to live moment to moment and enjoy each moment as deeply as you can, because once it is gone, it is gone forever. He made a small commune in a forest which became known as the Garden of Epicurus.

But even Greeks have not paid much attention to Epicurus or his teachings; nothing much has survived... very few fragments here and there.

It seems we feel ashamed of zorbas, and they are authentically real human beings. Only on their solid rocks

can we make beautiful temples of buddhahood, of enlightenment, of awakening.

Question 3
BELOVED OSHO,
I HAVE BEEN ACCUSED OF BEING ESOTERIC EVER SINCE I HAVE BEEN A SANNYASIN. WHY IS `ESOTERIC' A FOUR-LETTER WORD?

It is; there is no question of why. A four-letter word is a four-letter word. All esoterics is nonsense.
But the question is significant. Because you became a sannyasin, naturally people must have assumed that you have become esoteric. You are no longer part of the ordinary world; you are searching for truth, going into higher stages of consciousness. People must have thought that you had become esoteric. They don't know anything about my sannyas.
The old sannyas is a four-letter word, it is esoteric. Esoteric means all kinds of nonsense -- that you have seven bodies, that you have fourteen stages of consciousness...
In India there is a small, very rich community known as Radhaswamis. They are making a temple in the memory of their dead master in Agra, because he lived in Agra. They want to defeat the Taj Mahal in Agra. For one hundred years the work has continued. Only the ground floor is ready, but they have done a tremendous job. Seeing their half-completed temple, one can understand that if the temple is completed, the Taj Mahal will lose its glory. It will be number two; it cannot be number one any longer.

But they are running out of finances. It is all marble, with very complicated designs and very esoteric maps on the marble. They invited me -- I was lecturing in Agra; they invited me to come to their temple, and the high priest told me, "We have a certain gradation. There are fourteen stages of paradise. Mohammed and Moses are in the third paradise; Krishna and Rama are in the fourth, higher than Moses and Mohammed. Kabir, Jesus, and Farid are in the fifth..." and so on and so forth.
They asked, "What do you think?"
I said, "You are perfectly right. Just one thing is wrong" -- because their own guru is in the fourteenth, the highest paradise. I said, "Everything is right except that paradise has fifteen stages."
He said, "What?"
I said, "Yes... because I am in the fifteenth, and I have been pushing your guru down in the fourteenth. He tries to climb up to the fifteenth and I don't allow him, so I know your guru is in the fourteenth. There is no problem about it; I am perfectly acquainted with him."
He was very angry. He said, "You are the first person who accepted it -- but the way you accepted it is worse. If you had said that all this is nonsense it would have been better."
I said, "It is not nonsense, it is very esoteric. But what can I do? -- I am in the fifteenth. And there is no sixteenth floor, so I cannot go up. I cannot go down, and I am having constant trouble from your guru because he goes on trying to knock on my doors, and I have to push him back saying, `Be in your place. As long as I am here you cannot enter. I don't want to share my room with anybody else.'"
That guru said, "This is strange."

I said, "It is strange. But up to now it was not strange: when your guru was in the fourteenth it was perfectly right; now it is strange. It is all nonsense. Who are you to decide who is higher and who is lower? What criterion have you got? You are putting Buddha on the seventh plane, and your own guru -- who was not known outside Agra, and has nothing much in his teachings... I have looked into his books and it is all borrowed from others -- he is in the fourteenth. You should be ashamed to do this.

"And if you can do this -- put Buddha into the seventh, Kabir into the fifth, and your own guru into the fourteenth -- you cannot prevent me from being in the fifteenth. What right have you got?"

If you want to know more about esoteric nonsense, you should look into theosophical literature. There you will be in a wonderland -- colors, auras, masters who are dead but still go on dictating to the disciples... They even write letters to the disciples.

Blavatsky, who was the founder of the theosophical movement, used to get letters from dead masters. They have found a strange name for one dead master -- Koot Hoomi. Nobody knows who this Koot Hoomi is. So that people don't laugh they called him K.H for short.

Letters from K.H. were received continuously by Blavatsky.... People would be sitting and Blavatsky would close her eyes and go into a trance, and suddenly a letter would come from the roof. That whole thing was in a court case; the whole esoterics of it was destroyed because a man used to hide and HE dropped the letters. When they were all sitting with closed eyes he used to drop the letters. And all those letters were found to be written in the handwriting

of Blavatsky, and in those letters all kinds of directions were given -- spiritual instructions. The whole theosophical movement is full of this kind of nonsense.

Looking at you in red clothes, wearing the mala, people must think that you have gone esoteric. Just explain to them that you have found a man who is the most non-esoteric person possible, and this has nothing to do with any esoteric philosophy.

Reality is very simple.

But religions, their leaders, try to make it very complex, try to make it mysterious. It is a mystery, but there is no need to make it mysterious.

I used to have a friend. Now he is in Bangladesh; he is a Mohammedan. We used to study in the same university, and he loved me very much. Suddenly when he went back to Bangladesh, he became famous as Bengali Baba. I met him in Calcutta and I asked him, "What is the matter? What has happened?"

He had many followers who thought that he was one of the hidden teachers. God goes on sending secret teachers who work in a secret way!

I said, "I never thought that you were a secret teacher; you have been with me for four years."

He said, "Let everybody go; then I will tell you the real story."

When everybody was gone and we were left alone in the night he said, "Now I can tell you the whole thing. The thing is, you know I am a lazy man. In the university, if you had not been writing my answers in the examinations, I would have failed."

I had to do two papers in three hours -- one and a half hours for myself, one and a half hours for him. But he was such a lovely person that I said, "There is no harm. I may lose first class, I may come second class or third class, but let him pass. If I leave him behind, he is never going to pass that class again." I had to keep dragging him with me, till we were out of the university.

He said, "You know I was a lazy person. I cannot do any job. I looked around and I saw that doing something esoteric would be good: no work, no boss, thousands of followers, great respect."

I said, "That's okay, but how did you manage it? -- because I don't see in you any capacity...."

He said, "No capacity is needed. I just played a trick. I started living in Sufi dress, green. I entered into the train; the ticket checker came in. He asked me for the ticket. I said, `That is very insulting. Nobody has ever asked me for a ticket. A saint is not to be asked for a ticket -- you just get out of here.'

"The ticket collector was really angry. He said, `This is something. You don't have the ticket and you are telling me to get out from here. Either you give me the ticket or I will throw you out.'"

My friend told me that he said, "Okay, I will not get out by myself -- you throw me out." The man was a little hesitant... a Sufi mystic. He was also a Mohammedan; perhaps it may bring a curse or something. All the passengers gathered together, and now it was a question of prestige, what to do. He pulled the man out. He stood out on the platform, with his stick still inside the compartment, and the miracle was that the train would not move.

The driver was trying hard, the guard was waving his flag, the stationmaster was whistling hard, the engineer was looking... There was nothing wrong, but the train would not move.

Finally, somebody in the crowd said, "It is because of that mystic who is still keeping his stick inside the train."

All the passengers got down and there was a great crowd around him; the stationmaster came running, the driver came. They somehow persuaded the ticket collector, "You should not do such a thing. What was the matter... one man? You just ask for his forgiveness."

The ticket collector was very reluctant. He said, "This is strange. I am a government servant; this is my duty and I have to ask forgiveness for asking for the ticket...?" But the crowd was getting angrier and the situation was such that they might have killed the ticket collector. Finally he had to touch the feet of the mystic who was standing with closed eyes.

The mystic said, "This will not do. You will have to bring some sweets and one coconut and place them at my feet, and promise me that never again any saint of my order of the green robes should be asked for a ticket. These trains are running because of us."

It was true... because they could not manage to move the train even an inch. The sweets were brought, the coconut was brought, they were placed at his feet, and he said, "Now take me back to my place just the way you pulled me out, and learn to have respect. Your government job is nothing; there is a higher government."

As the mystic went in, the train moved. And since that day he became famous as Bengali Baba. That's all he has done. And now he is living luxuriously... he has done a miracle.
I asked him, "How did you manage it?"
He said, "It was simple. I had to bribe two persons, the ticket collector and the driver. That ticket collector was my man, and also the driver. A simple thing... I gave twenty-five rupees to each and I said, `It is a question of my life and death. Just do it once and my whole life I can live as lazily as I want.'
"Now people are massaging my feet, bringing sweets, and many miracles are happening on their own; now I am not doing anything. Sick people get healthy, people who don't have children start getting many children -- but this is all happening on its own, I am not doing anything. I have done my first and last trick."
People have been cheated all through the ages by all kinds of charlatans -- and these charlatans have become saints. They have been telling lies, but there is no way to detect who is right.
Hindus believe in one hell. To defeat Hindus, Jainas believe in seven hells; to defeat Jainas there was a teacher contemporary to Mahavira, Gosal, who believed in seven hundred hells. You cannot prevent... Neither is there any evidence for one hell, nor for seven, nor for seven hundred. But people are gullible! People are so afraid. And these people have been making everybody afraid of hell and hellfire, and making everybody greedy for paradise and heaven and all the joys and pleasures there. Between greed and fear all your religions have existed.

So whosoever thinks you to be esoteric, tell him that for the first time there is a man who is absolutely non-esoteric, who says that there have never been any miracles, that all miracles are either manipulated or invented later on when the founder is dead.
Nobody walks on water; nobody makes people come alive again when they have been dead for four days. All these stories... and a small human being, afraid of getting into some hell from where there is no escape, naturally gets caught by these so-called saints, miracle-mongers, priests. My sannyas has nothing to do with esotericism; it is purely a science.

Question 4
BELOVED OSHO,
IN ITALY, APRIL 25TH IS THE ANNIVERSARY OF THE LIBERATION FROM THE NAZI INVASION. IT HAS ALWAYS BEEN A VERY MEANINGFUL DAY, BECAUSE IT SIGNALED THE END OF FASCISM AND THE BEGINNING OF MANY HOPES FOR A NEW FREEDOM. NOW AT LEAST TWO GENERATIONS OF ITALIANS ARE DEEPLY DISAPPOINTED ABOUT WHAT HAPPENED AFTER THE LIBERATION, AND AN INCREASINGLY CYNICAL ATTITUDE TOWARDS LIFE IS SPREADING ALL OVER ITALY. DO YOU WANT TO SAY ANYTHING TO THE ITALIAN PEOPLE IN A PERIOD WHEN EMPTY WORDS AND FALSE HOPES OF POLITICIANS WILL BE HEARD EVERYWHERE?

This is one of the most unfortunate things.

Man has been exploited in every possible way: even his hopes have been exploited, his aspirations have been exploited, his absolutely valid demands have been exploited. And in ten thousand years not a single revolution has succeeded, for the simple reason that the people who came into power immediately changed their faces.

They came into power because they inspired people and their hopes of a liberated life, of a better life, of more individuality, of more freedom, of more equality, of more richness. They were very articulate as far as influencing the people was concerned, but the moment they got the power -- and it was the people who put them in power -- the people suffered immensely. Thousands of people died in the hope that their children would live in freedom; it was worth dying.

But the people who came into power suddenly changed. They forgot all about revolution, they forgot all about liberation, they forgot all about their promises. They started behaving the same way as the people were behaving who were in power before.

In fact, these people proved to be more dangerous because they were afraid of revolution. They tried to make their power more solid, and they destroyed people's freedom more totally, so there was no possibility of any revolution. You cannot conceive of the possibility of a revolution in the Soviet Union for the simple reason that in 1917, when Soviet Russia was liberated from the old powers of the czars, the new people who came to power proved to be more inhuman. One million people were murdered by the revolutionaries after the revolution.

Those one million people were the people who had placed them in power, but they were afraid of those people because they were dangerous; they could put somebody else in power. They could not be allowed to live -- and their only fault was that they had put the revolutionaries in power. One million people were simply destroyed.

And then there was a great power struggle amongst the leaders. Lenin was the first man in the revolution, Trotsky was the second, Kamenev was the third, Zenoviev was the fourth... and so on. Amongst the ten great leaders of the revolution, Joseph Stalin's name was not there.

Stalin was just the secretary of the Communist Party; he was not an orator. He was not articulate enough to influence people, but he was very clever and cunning in organization. And he proved to be really dangerous, because all these leaders were influencing the people, and Stalin was capturing the Communist Party from inside -- the organization which was going to be in power.

Stalin's name was not known; he was an unknown person. But as the Communist Party came into power, he started giving small doses of poison to Lenin, through his doctor, such small doses that it made him incapable of functioning -- and it killed him within two years. It is still undecided whether he really poisoned him or not, because no investigation was ever made. But all the circumstantial evidence is that he killed the man.

Trotsky -- who was number two and the defense minister -- seeing the situation escaped from the Soviet Union in time, before he could be caught. Lenin was finished; Trotsky escaped and became a refugee in Mexico.

But Stalin was not ready to leave him alive. Trotsky took his whole family; only his dog was left in the house. You will be surprised to know that Stalin shot the dog! Now the dog was not going to compete -- but because it was Trotsky's dog, it could not live. Trotsky was murdered in Mexico by a man arranged by Stalin. He was murdered in such an inhuman way that you cannot conceive... hit again and again on his head with a hammer till his head was completely smashed.

The third man, Kamenev, was killed. The fourth man, Zenoviev, was killed. All the ten top people were finished. Stalin became one of the greatest dictators in the whole history of man, and he managed that nobody even talked about the government. Any criticism, even in private, became impossible.

He organized the whole country in such a way that small children were part of the young communist league, and they were conditioned to be faithful to communism. If their parents said anything against communism, or the Soviet Union, they had to inform immediately. The wives were members of the women's league and they were conditioned that if their husbands or their children talked about the Communist Party, or anything suspicious, they had to report it immediately. The men were part of the Communist Party with the same conditioning.

In every family everybody was a detective, and people were rewarded when they reported against their own parents, against their own children, against their own wives, against their own husbands....

Stalin was not a man to send you to jail or to send you for trial, no. His method was simple. Once something was

reported against you, in the middle of the night you would be captured and never again would you be seen or heard of; you were simply finished. He did not believe in any legal system or law or anything. He believed only in death. Why waste time? -- years and years of legal battles... Just finish the person.

In the democratic world this is the rule -- at least in principle, although it is not followed anywhere -- that not even one single innocent person should be punished, even if ninety-nine criminals have to be left.

Stalin changed the rule completely. He said that not a single criminal should be left, even if ninety-nine innocent people have to be killed.

For seventy years the same small clique was ruling. After Stalin, Khrushchev came into power and he exposed everything. He must have been boiling within, seeing all the horror, murder, poisoning, killing of millions of people by Stalin; so he exposed Stalin.

When Khrushchev came to power, in front of the Communist Party in his first address, he said that Stalin had been the most murderous man in the whole of history. One man from the back asked, "You have always been with Stalin, you have been one of the chief members, an important member of the Communist Politburo. Why were you silent when all this was going on?"

Khrushchev laughed and said, "Whoever is saying this, please come out in front. I can't see your face; it is so dark at the back."

Nobody came out...

Khrushchev said, "Now do you understand? This is my answer. Why are you not coming out? you know you will

be finished. That's why I didn't say anything -- because I knew I would be finished."

You are asking about Italy. It has an unfortunate past: Benito Mussolini was allied with Adolf Hitler. It has seen the fascist rule of murder, terror. And when they became free, liberated, they rejoiced, they danced in the streets, they sang.

But people don't understand one thing -- that just getting out of one imprisonment does not mean that you will not get into another. You can get out of one imprisonment, and while you are dancing and singing and celebrating, another imprisonment is being created by your own leaders, who are promising you a better life, a better world, a better humanity.

These leaders are nothing but descendants of Benito Mussolini -- the same type of mind. The politician is everywhere the same type of mind. A politician is lustful for power, and once he gets power, then how can he allow you to be free, to be liberated, to be independent? Again you are caught in the same net.

And this has been going on for centuries. It is time to understand the whole situation. It does not help to be cynical. It does not help to be a pessimist. It does not help to feel meaningless and empty. It won't prevent the politicians from going on playing the same game.

You have to understand one thing: if the world is really interested in enjoying freedom, then politics should not be so important; it should be dethroned, reduced in power -- there is no reason that it should have power. The government should be only functional, just as the post office is functional. Nobody knows who the postmaster

general is. Give politicians good and great names, but there is no need to take them too seriously and waste all your newspaper front pages on these people who have been torturing humanity for centuries.

Start different ways of expression, creativity, which have nothing to do with politics. Start small guilds, small communes of painters, of poets, of sculptors, of dancers, who have nothing to do with politics, who have no desire to be powerful, who really want to live, and live fully.

Let the whole society be slowly divided into communes of creative people. There is no need for political parties in the world. Every individual should stand on his own merit. And people can choose. Why should there be a political party? There is no reason. If you need a finance minister, all the great experts you have in economics and finance can compete for it, and someone can be chosen for it. There is no need for any party. We should move from party politics to pure individuals -- from democracy, from dictatorship, to meritocracy.

Merit should be the only decisive point. And we have so many people of great merit -- but they should not become part of a political party, they should not degrade themselves. To become part of a political party is below them -- to beg for votes and promise you false things which they cannot fulfill. So only the third-class people, very mediocre people, become part of political parties; the best remain out.

The best should be the ones who manage the society. We have in every field geniuses, but you don't find those geniuses becoming prime ministers or presidents. They can become presidents and prime ministers if there are no

political parties. Then their sheer merit will be enough, and nobody will even be capable of competing with them. They will not have to go to beg for your votes, they will be chosen unanimously.

There is no need to be a pessimist, no need to feel frustrated. After so long a history of continuous failure, I can understand, it is natural. But it is not going to help. We have to find a way... we have to find out why old attempts have failed, and we have to work out new methods, new strategies. The youth of the whole world is in the same situation and is ready to change all old structures and make every change that helps humanity to become free.

Freedom is such a spiritual necessity that without it man never attains his manhood. Liberation from dead superstitions, ideologies, dogmas is such a great necessity that once you are free of it you will feel as if you have got wings and you can fly into the sky.

The load of the past is too heavy and it is killing everybody. As far as I am concerned, I see it as a great opportunity. People change only when they come to the very brink of death; otherwise they don't change. The politicians of the whole world, the theologians of the whole world, the religious leaders -- all have brought you to the brink of death.

Now the question is, either be ready to commit a global suicide or change the whole structure that has dominated you up to now. And very small changes are needed:

There should be no nations.

There should be no religions.

There should be no race distinctions.

There should be no color distinctions.

There should be no political parties. Nations can exist only as utilitarian units; otherwise everybody is a member of the whole earth. Governments can exist only as functional units, and they should be ruled not by politicians but by people of merit.
We have enough people of merit all around the world; there is no reason to be pessimistic. Perhaps at this moment we have more intelligence in the world than we ever had before. This is not the time to be pessimistic, this is the time to rejoice.
So this is my message to the Italian people: Rejoice, and destroy all stupidities that have been dominating you up to now.
Start from the Vatican.

Question 5
BELOVED OSHO,
SOME PEOPLE SAY THAT YOU ARE PART OF THE NEW AGE MOVEMENT. I DON'T THINK SO. WHO IS RIGHT, AND WHAT DO YOU THINK ABOUT THE NEW AGE? CAN IT HELP PEOPLE?

The new age movement is just a fashion which will disappear very soon, as all your other movements have disappeared.
Now you don't see hippies.... It is a very great phenomenon that so many hippies suddenly disappeared. What happened to their revolution? It was a revolutionary movement; it was dropping out of the society. Why have they dropped back into the society?

All these movements are very short-lived. They have beautiful names -- that does not matter -- but they don't have a radical philosophy to change human beings.
The new age movement has nothing unique which can transform individuals. It is a fashion; soon it will die -- just a passing phase.
I am not part of any movement.
What I am doing is something eternal.
It has been going on since the first man appeared on the earth, and it will continue to the last man. It is not a movement, it is the very core of evolution.
So you are right that you don't count me as part of the new age movement. I am not. I am part of the eternal evolution of man.
The search for truth is neither new nor old. The search for your own being has nothing to do with time. It is non-temporal.
I may be gone, but what I am doing is going to continue. Somebody else will be doing it. I was not here and somebody else was doing it. Nobody is a founder in it, nobody is a leader in it. It is such a vast phenomenon that many enlightened people have appeared, helped and disappeared.
But their help has brought humanity a little higher, made humanity a little better, a little more human. They have left the world a little more beautiful than they had found it.
It is a great contentment to leave the world a little better. More than that is asking too much. The world is too big; a single human individual is too small. If he can leave just a few touches to the painting, which for millions of years has

been made by evolution, that's enough. Just a few touches... a little more perfection, a little more clarity.
I am not part of any fashion, any movement. I belong to eternity, and I would like you also to belong to eternity, not to a passing phase.

Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #12
Chapter title: You are accepted by the whole universe
25 February 1986 am in

Question 1
BELOVED OSHO,
GOETHE ONCE WROTE IN HIS 'GOETZ VON BERLICHINGEN', "POVERTY, CHASTITY AND OBEDIENCE -- UNBEARABLE ARE THEY ALL."
WHAT DO YOU THINK ABOUT HIS STATEMENT?

It is absolutely correct. These are the three calamities that have ruined the very being of humanity.
Obedience means, in other words, slavery. We are very clever to use good words for ugly realities. I do not teach you disobedience; this has to be understood clearly.
Obedience is ugly, and the human mind moves like a pendulum of a clock -- it immediately goes to the opposite. Then it starts making disobedience the law of life.

Disobedience is only reaction. If there is no obedience imposed on you, disobedience will disappear automatically because there is nothing to disobey.
So I have to make it clear to you that I hate obedience, but in that obedience disobedience is included, because they are part of one reality.
I teach intelligence.
Obedience keeps you retarded. You have just to follow; you are not to doubt, you are not to question, you have just to be a robot. Naturally, sooner or later, particularly younger people start feeling that all this obedience is nothing but a strategy to impose slavery. They react, and move to the other extreme. Whatever is said, don't do it -- that becomes their religion. In both the ways they remain retarded.
My struggle is against the retardedness of human mind. I want you to be intelligent, to decide for yourself.
I can explain something to you. I can put all my cards open before you. Now it is up to you to decide what to do. Action is going to be your decision. Explanation can be done by your parents, by your teachers, by the society, but explanation is not an order to act. They are simply making you aware of the whole situation. Making you aware of the whole situation makes you intelligent; you become more alert, you start seeing things which you were not seeing before. You become aware of new directions, new dimensions, new ways of looking at things.
But there is no order that you have to act according to the explanation given to you. Action has to come from your own intelligence, from your own understanding. It will not be obedience, it will not be disobedience.

Sometimes you may feel it perfectly right to do something, but that is your decision. Sometimes you may feel it is not right to do something; that too is your decision. The more decisions you are allowed to take, the more your intelligence is sharpened.

Obedience takes away the very base of growth, it simply orders you. You can see it happening in the army: the very psychology of obedience in its complete picture. The soldiers are for years trained for absolutely meaningless things... Turn to the left... there is no reason. Turn to the right... there is no reason. Go backwards, come forwards... there is no reason. For hours... It is an exercise in destroying their intelligence.

I have heard of a professor in the second world war. When everybody was needed for the army, he was also recruited. And he was stating continuously, "You don't understand. I am a professor of philosophy. I will not be able to become a soldier because I cannot even take a single step without deciding why."

But nobody listened to him, and the first day on the parade ground when the commander ordered "Turn to the left," everybody turned except the professor.

The commander was informed beforehand, "He is a little eccentric; he is a professor of philosophy, so be patient with him." He didn't say anything.

Then the people were ordered to turn to the right, go backwards, come forwards, but the professor remained in his position. When everybody had come back to the same position, the commander asked the professor, "Why were you not following the orders?"

He said, "It is so stupid... because if finally everybody has to come to this stage where I am already standing, then what was all that, `Come back, go forward, go right, go left'? If this was going to be the final order, then I am already there. What more do you want? And I want to ask, Why have these people been turned like machines?" -- it was impossible!

There is no why; it is a strategy to destroy intelligence. When a person just follows orders for years, morning and evening, he forgets completely that he has his own decisiveness. The order becomes his decision.

The commander reported to the higher authorities, "That man is impossible, he argues."

In the army no argument is allowed. They said, "You give him some small job in the mess, where there is no question of ordering."

So he was brought into the mess, given a pile of peas... And he was told, "Within one hour you have to sort out the bigger peas on one side and the smaller peas on the other side."

He listened. After one hour, when the commander came, he was sitting silently and the pile was also sitting silently exactly as it was left. The commander said, "Now what is the problem?"

He said, "The problem is this: unless I figure out everything beforehand in detail, I never move. There are peas which are big, there are peas which are small, but there are peas which are in the middle. Where am I put to the peas which are in the middle? Rather than doing something wrong, it is better not to do anything. And this hour was beautiful. I meditated, the peas meditated, and everything was silent.

No left turn, right turn... I love this job." And he had not done anything.

The whole structure of armies around the world is made in such a way that in three or four years they destroy your intelligence completely, you become almost a mechanical robot. The moment you hear the order, "March!" you simply march; no question arises within you.

After the first world war, a man was retired. He had been awarded great prizes for his bravery. Two persons sitting in a restaurant watched the man carrying a bucket full of eggs on his head, and just to play a joke, one of them shouted, "Attention!"

In the middle of the street, the man stood in the position of attention and the eggs fell all over the street. He was very angry. He said, "This is not right. Now who is going to pay for my eggs?"

Those people said, "We have done nothing. There is no prohibition on using the word `attention'. We have not told you to obey it."

The man said, "You don't understand. I have been thirty years in the army. I have completely forgotten how to make any decision on my own -- attention means simply attention. Although I am retired, the habit of thirty years of simply being obedient has become my second nature. I am a poor man. You should not have done this."

Obedience is basically used by religions, politicians, educationalists, parents. They are all destroying your intelligence, and they are making a great value of obedience. It is a disease far more dangerous than any cancer, because cancer can be cured, can be operated on.

But once you get caught into the net of obedience, there is no cure for you.
God was angry with Eve and Adam because they disobeyed; that was their only sin. Obedience is virtue. And the disobedience of Adam and Eve was so great that even now every Christian is born in sin, because your original forefathers -- Adam and Eve -- sinned against God.
Obedience seems to be the very base of all your religions. In different ways they support it: belief, faith, no questioning, simply following THE HOLY BIBLE or the holy KORAN.
You are not taken into account at all.
You are just a slave.
Certainly obedience makes you more efficient. That's why everybody wants you to be obedient -- your father, your mother, everybody wants you to be obedient.
In my childhood it was an everyday problem. I had made it clear to my parents, "If you want me to do something, please explain to me why and let me decide. If you don't want me to do it, then you can order me to do it. I would rather die than follow your order."
In my village we had a beautiful river. In summer it was not so big, but in the rainy season it became huge. I was a constant lover of the river, and if they could not find me anywhere else they searched for me near the river, and they always found me there.
My father told me, "Remember one thing: when the river is flooded with rainwater, it is a mountainous river, do not try to cross it."
I said, "Now it is absolutely impossible for me to resist the temptation. I will cross it."

He said, "You will die. You will not be able to cross such a strong mountainous current."
I said, "It will be a glorious death, but I am going to cross it."
The whole village gathered when I crossed the river. I was only twelve years of age. Nobody had done it before, it looked so dangerous. It took me almost six miles downstream to reach the other shore, and many times I felt that it was going to be impossible. But I crossed it.
Later on my father said to me, "Can't you understand anything?"
I said, "That's what I am trying to do, but you don't let me understand."
I had made it clear to the whole family, "Don't order; otherwise I am not going to obey. You are making me disobedient. The whole crime will be on your heads. I simply want to have explanations and to be left at liberty to decide for myself. You should have explained to me the whole situation of the river, how dangerous it can be, and that is all; then it would have been my decision to do it or not to do it.
"But it has to be my decision, not anybody else's. I understand your intention is good, but the way you are trying to impose your intention is very dangerous. Rather than seeing the death of my intelligence I would like to die myself, because what is the point of living like a robot?"
So Goethe is correct: obedience is one of the greatest sins. All the religions have perpetuated it, and all the generations have perpetuated it.
He is absolutely right when he says about chastity that it is unbearable. It is not only unbearable -- he is not being

absolutely correct -- it is impossible. Chastity is against nature, and in anything against nature you are going to be a loser. You can be victorious with nature; against it, your defeat is sure and certain.

But that's what for centuries we have been told, to be chaste -- and at a time when it is naturally and absolutely impossible. At the age of fourteen the boy becomes sexually mature, nature is ready, the boy is capable of reproducing. At thirteen the girl is ready to reproduce. But all the societies prolong... There is education, the university...

The scientific fact is that between fourteen and twenty-one, somewhere near eighteen and a half, the boy comes to the very highest peak of sexual energy, which he will never attain again. And the same is true with the girl: somewhere near seventeen and a half she comes to the greatest peak of attaining orgasmic experience.

The whole of humanity has been deprived of orgasmic experience. By the time somebody returns from the university he is twenty-five, and if he goes back there for a Ph.D. then he is twenty-seven or twenty-eight. His peak of sexual energy is gone... down the drain! And now he gets married. Both are declining, and now they are no longer capable of having that vigor, that natural force which could have produced the orgasmic experience -- which is one of the foundations of religious experience.

A person who has known orgasmic blissfulness, only for a few moments, has touched the boundary line that divides ordinary life from the divine life.

And with the orgasmic experience the desire naturally arises, "Is it all or is there much more?" The experience is

so tremendously thrilling that one wants to have something more, something better, something more refined. The first person who became religious must have become religious only because of orgasmic experience -- because there is no other experience which can give you an insight into religion.

Millions of people on the earth live their whole lives without the orgasmic experience. You want these people to pray in churches, in the temples, in mosques? You have destroyed the very energy in them which would have taken them to the beyond without any priest.

In the orgasmic experience a few things become very clear to the person: one, mind stops... for a few seconds there are no thoughts. Time stops... for a few moments there is no past, no future, but only the present. Of course the experience is very fleeting and very momentary. And the only drawback in it is that it depends on the other person; it happens between two persons -- a man and a woman who are deep in love, who want to merge into each other so totally that they are not two entities but one organic whole. It is a very simple, intelligent understanding that if we can stop thinking and stop time, perhaps the same experience will happen without the other partner. And that's how the whole spiritual phenomenon developed. People tried; they succeeded.

Mind stops and time stops -- simultaneously.

Mind and time are not two different things.

Reality is only in the present; past and future are part of the mind.

The present is the stoppage of time. When there are no thoughts, how can you think of the past and how can you

think of the future? There is no way to think about the present, you are already in it. There is no need to think about it, you are experiencing it.

People tried, explorers of the interior world -- we don't know their names, who were the first explorers of the greatest discovery in human existence, who tried and succeeded in stopping time and mind -- and they were surprised that when there is not the other, then this state of orgasmic blissfulness can last as long as you want. It is no longer physiology; it is no longer biology; it is no longer genetics -- you have come beyond. It can spread over all your twenty-four hours. Slowly, slowly you will start living in it.

You don't have to produce it; it becomes just like breathing -- you don't even have to think about it. This state of your consciousness is the greatest experience that life makes available to you. But before it becomes available you should have some taste, some experience that helps you to go in search for the ultimate. This is the ultimate state. Enlightenment is nothing but an orgasmic state which has become natural to you, just like the heartbeat.

And then there are many discoveries which happen in this state. In this state it was discovered that each man is both a man and a woman, and each woman is both a man and a woman. In the contemporary world Carl Gustav Jung was the first to come across it. He thought he had discovered something great -- it is something great, but it is not his discovery. In the East for at least ten thousand years we have known the fact: there are scriptures... there were statues made in which one half is male and the other half is female.

When you are in an orgasmic state, you discover for the first time that no outside woman is needed, no outside man is needed; your own inner woman is meeting with your inner man. And because both are inside you, the meeting can last forever.

Only this kind of man transcends sex.

Repression is not chastity; repression is not celibacy. Repression is perversion.

Using sex at the right moment, when it is at its peak... We are prohibiting our children from having anything to do with sex at the time when they are at the highest peak to which they will never attain again. Now it will be completely going down and down the hill... And when your energies are shrinking, orgasmic experience becomes more and more difficult, almost impossible.

Goethe is absolutely right.

Poverty is the third thing he says is unbearable. It is unbearable, but religions have made it bearable. They function as opium -- opium can make anything bearable. In India I have seen this happen. Poor women have to go to work; only the husband's earnings are not enough to keep them alive. But they have children, small children, and nobody wants a woman bringing the child to work. If a road is being made, the woman will have to go a dozen times to the child to feed him, to take care of him, and the child will throw tantrums and will cry and weep and the woman will have to go to calm him down. This is a disturbance, so they have found a trick.

All these poor women give a little opium to the child when they go to work. Then hungry, in the hot sun, he does not make any trouble; he simply lies down by the side of the

road. I have seen hundreds of children lying by the side of the road and the women are working. I was puzzled in the beginning, why these children are so patient. Then I was made aware that they had been given opium.

All the religions have been doing the same to make poverty bearable. The opium is very subtle. First, they all teach that whatever state you are in -- in the East it is because of your past life, and if you don't make any trouble, if you don't make any revolt against your present state, in the future life you will enjoy all the riches possible.

Now, this is psychological opium. Those people are waiting for a future life to have all the pleasures, and somehow carrying their poverty -- which is unbearable.

In the West, where past life and future life are not part of the mythologies, they have other consolations. Jesus says, "Blessed are the poor for they shall inherit the kingdom of God." What is this? -- simple opium. To call the poor blessed... And to console them he says, "A camel can pass through the eye of a needle, but a rich man cannot enter into paradise." So the poor man is in a better condition than the rich man. It is only a question of a few years -- because there is only one life in Christianity, in Judaism, in Mohammedanism.

This is a test of your trust: if you trust in God, if you trust in Jesus Christ, you will go through this very easily. And the whole paradise for eternity is specially made for you; all rich men will be thrown into hell. It gives great consolation. One starts thinking, "That's perfect. We may be for seventy years poor, but these rich people are going to suffer for eternity and we are going to enjoy all the pleasures for eternity. It is not a bad bargain."

If these religions were not giving people such poisonous ideas, the world would have destroyed poverty long, long ago. Man is capable of reaching to the moon, and he cannot destroy poverty. He is capable of creating nuclear weapons which can destroy the earth seven hundred times, and he's not capable of destroying poverty. It's simply illogical, absurd.

Poverty can be destroyed, but nobody wants to destroy it. Religions want to keep it, because otherwise all the blessed people of the earth will disappear and there will only be cursed people enjoying. That will be unbearable for the bishops and the cardinals and the pope -- the cursed people are enjoying everything and all the blessed people have disappeared. And these blessed people who have disappeared -- these blessed people are the people who come to the church; these blessed people are the people who support all kinds of idiots who pretend to be mediators between them and God.

Yesterday the local bishop has declared that he is going to take a protest march into the town against me. I was really excited, so I said, "That is great."

But nothing happened. I sent a few sannyasins to enquire what is the matter, what happened to the protest. The protest did not happen because nobody gathered there, only a few old women who go to the church. Who goes to the church otherwise? -- only old women who have nowhere to go, old women who are not wanted anywhere go to the church.

They gathered, but the bishop must have thought it will look foolish to have a protest with a dozen old women; it will be a protest against Christianity, not against me. So

hiding somewhere in a small room... We tried to find out where they were meeting, but we could not.
Then he gave a declaration to the newspapers that "the concerned people had a secret meeting." And who are these concerned people? -- the old women. I loved the words "concerned people."
All these religions are living on poverty. The poor go there because they are suffering; it is unbearable, they need some kind of consolation. The rich don't go there; they are not suffering. And if they are in a certain anguish, these priests are not capable of helping them. The rich people, feeling frustrated, have to search for somebody who can help them out of their anguish. They don't want opium.
The politicians don't want everybody to become rich, because it is more difficult to enslave rich people than poor. It is easier to purchase the votes of the poor than to convince the rich people to vote for them. The richer a person becomes, the more out of hand he is as far as politicians are concerned. A richer person, if he has any psychological problem, will go to a psychoanalyst, not to a priest. He will go the East to find some meditator to help him realize himself so that he can go beyond the mind, but he will not go to these ordinary priests who don't know anything.
Amrito has told me about another priest, a bishop, who lives far away from here. She has heard that he is a very revolutionary man, a very intelligent man. He was so intelligent and revolutionary that he was sent to Germany for ten years. The people of this island asked him back and forced the church to give their priest back. Now he is back.

She was thinking that he is the man who will be able to understand me, so she went, wasted her whole day. The priest may have been intelligent and may have looked revolutionary, but he seems to be a coward because he said, "I am perfectly willing to come and meet Osho, but not on the island. He has been here just two days and things are boiling up, and it is too hot. I don't want to take this danger. If Osho comes to Athens, then I can come and meet him secretly there."

These are your religious leaders. And this man was thought to be a revolutionary; the church had to send him away for ten years.

And I don't think that anything is boiling here. I don't see any problem arising here. It is as peaceful here as it will be anywhere on the whole island.

Goethe is right, but nobody has criticized him for the simple reason that he does not elaborate. He simply says, "Chastity, obedience, poverty are unbearable" -- in a very mild tone, so nobody has criticized him. He is criticizing your whole church, your whole religion, your whole civilization. But he is being clever, he is not straightforward; he should have defined everything that he meant by it.

I have been told by many sympathetic people -- Indira Gandhi was prime minister of India; she told me, "If you say the same things without making them too elaborate and in a mild tone, nobody will take any objection. But you make everything so fiery..."

I said, "Then what will be the point? Why should I waste my time making mild, liberal statements if it does not

create thinking in people? I am going to put more and more fire into my words."
She said, "I know you. Because of your words I want to come to see you at your commune. I cannot come; I am afraid of my voters, that there will be great trouble. Just coming to meet you in your commune I will lose many voters, many sympathizers."
This is from a very courageous woman. And from many sources people have been telling me, "Why don't you say things in such a way that nobody is hurt?" The point is not that nobody is hurt; if nobody is hurt then nobody wakes up.
I am ready to risk my life if I can wake people.
Those three words he has chosen are perfectly right. Goethe was a man of insight, tremendous insight, but not courageous. So that great statement has never been taken any note of by the people -- nobody has bothered about it. But now that I have explained what he really means, you can understand that there are many people in the world who have said right things, but in such a lousy way that they don't make any impact.
Humanity needs people who are real fire and who can make them aflame. Certainly many enemies will be created, but that does not count. What counts is the friends. Do you know how many enemies Gautam Buddha created? -- you cannot name even a few of them. They disappeared, but his friends took over the whole of Asia. How many enemies did Jesus create? -- almost the whole of the Jewish community. But where are the enemies? What is their position? What is their situation? Christianity has become the greatest religion in the world, and Jesus had very few

friends. To begin with, he had only twelve disciples, a few sympathizers.
I am far more fortunate. I have millions of friends. I don't care about the enemies because enemies disappear; they don't make any impact on history.
The impact that is made, is made by friends. The friends of truth are the people who revolutionize, who change human beings for the better.

Question 2
BELOVED OSHO,
CAN YOU SAY SOMETHING ABOUT THE PSYCHOLOGY OF THE INFERIORITY COMPLEX, WHICH IN YOUR UNDERSTANDING ALL POLITICIANS HAVE. HOW CAN THIS DANGEROUS DISEASE BE TREATED?

The disease is not only dangerous, the disease is as ancient as man. The disease comes from the idea of comparison. We are always comparing; from our very childhood we are taught comparison. Somebody else's child is more cute, more beautiful, more intelligent; somebody else's child is more obedient, and you are not...
All educational systems depend on comparison: somebody comes first, and somebody is the last in the class; somebody passes, somebody fails. Teachers appreciate students who are obedient; they hate the students, they punish the students who are not obedient in every way. The whole structure of society is continuously comparing, and the very idea of comparison is absolutely false.

Each individual is unique because there is nobody else like him. Comparison would have been right if all individuals were alike; they are not. Even twins are not absolutely alike; it is impossible to find another man who is exactly like you. So we are comparing unique people -- which creates the whole trouble.

When I entered my high school, I came first in the class. Somebody came thirtieth, and he was crying. I went to him and said, "You need not cry, and if you are crying I will sit by your side and start crying."

He said, "But why should you cry? You have come first."

I said, "This is all nonsense. It is only a question of seeing from where you are seeing: on that side I am first; on this side you are first, nobody could beat you. I can be defeated, but you cannot be defeated."

He started laughing at the idea that from the other end of the line he is also first; in fact, I am thirtieth from the other side.

In my vision, in schools there should be no examinations, so nobody comes first and nobody comes second, nobody passes and nobody fails. In schools there should be merits given every day by every teacher in different subjects to each student. And based on all those merits it should be decided when a child is ready to move into another class. Some child may be ready within two months; there is no need for him to wait one year. Some child may move after eight months, some child may move after twelve months, some child may take fifteen months. But nobody is higher than the other; everybody is moving according to his pace, according to his interest.

Everybody has some uniqueness.

Education should be organized in such a way that that uniqueness comes over, becomes an actuality.
There should be no hierarchy in the world.
A plumber should be as respected as a great physicist. In fact, before dying, Albert Einstein said, "If there is another life I would like to be born as a plumber, not as a physicist again. Enough is enough." If Albert Einstein is desiring to be born as a plumber, that is beautiful; the very idea is beautiful. The plumber should be as respected and dignified as the professor. These are professions. You should not value the individual by profession; the individual is invaluable. Hierarchy would drop from society if no profession were bigger and greater and higher than other professions; then comparison would start disappearing.
In schools comparison should start disappearing. There is no need for every child to read geography or history unless he loves it. The choice of the subjects should be his love. Every school, every university, every college should devote at least two months in the beginning of the year for students to move into all other subjects, to listen to teachers of different subjects, and find out for themselves what is their love, what triggers their heart and their intelligence.
Right now the situation is such that a person who could have been a good butcher has become a surgeon. Now there is going to be a difficulty. He should be a butcher, but the butcher should not be in any way lower than the surgeon. Society should be made of unique people, bringing out their talents as fully as possible. Education should help it, the parents should help it, everybody around should help every child to bring out his talents. But right now that is not the situation; everybody is being ordered.

My parents wanted me to become an engineer or a doctor. I simply refused. I said, "I am going to study philosophy because I have to fight philosophers all my life."
They said, "What nonsense. If you want to fight philosophers why should you waste six years in studying philosophy?"
I said, "Without studying philosophy I cannot fight rightly. I have to study philosophy. I enjoy the way philosophy argues, and I want to go into the very deepest arguments all the philosophies have produced. But I am going to fight against it, because my experience is that not a single philosopher has ever become enlightened. They were just playing with words, gymnastics of logic; they never reached above their minds. They did a great job with their minds, but they remained minds."
My parents threatened me, "If you choose philosophy then remember we are not going to support you financially."
I said, "That you need not say. I was not going to accept it anyway, because when I choose my subject then I will find my way. I am not choosing your subject; naturally you are out of the question. Why should I ask your financial support? Even if you give it, I will reject it."
They were shocked. They could not believe how I would manage -- but I managed. In the night I was editing a newspaper, and in the morning I was going to the college. And in between, whenever I could find time, I would go to sleep.
Finally they started feeling guilty. My father went on writing to me, "Forgive us and accept."

I went on returning their money orders, and one day he himself came and he said, "Can't you forget, can't you forgive?"
I said, "I can forgive but I cannot forget, because you were forcing me into something just because of finances, just because of money" -- money was more important to them. "You thought more of money than you thought of me, and you threatened me. I had not asked for money. You can keep your money. I am managing perfectly well."
In fact, things turned out so beautifully, because the work in the newspaper was negligible. You have just to invent events that don't happen, things that nobody has said. My chief editor called me and said, "Since you have come our circulation has increased. But a few letters have started coming saying, `Where are these things happening? Who is saying these things?'"
I said, "Don't you worry. You worry about your circulation. I don't have time to go out and look and report; I simply sit here and finish the whole work. I don't want to waste my whole night. In two, three hours I invent things I put in the paper. Your circulation is growing. You should look to your circulation. And any letters that come, you simply redirect them to me. I will answer them."
I worked well with the journalist. It worked well in the college too, because I was expelled from the college. The professor was ready to resign. He said, "Either he can be in the college or I can be in the college."
I told him, "Before you do it, just let us meet the principal." The principal said to me, "He is our oldest professor, very respected, and we don't want to lose him. We know that you are right" -- because he was teaching philosophy and

he was teaching as if he was simply giving commandments. We had just to memorize whatever he said and reproduce it in the examination papers.

I was arguing. I said, "If this man is not capable of arguing, he should simply say, `I don't know,' and I will not harass him. But he is not courageous enough to say even that."

The principal told me, "I understand the whole thing. I cannot force you to leave, but you be kind enough and do one thing: leave the college. I will phone another principal of another college to admit you."

I said, "I don't want to disturb anybody." I went to the other college.

The other principal said, "My condition is that you will join this college but you should never attend any class, because whatever reports I have heard... I don't want to disturb my professors."

I said, "That's absolutely great. That's what I wanted. What about my percentage for being present?"

He said, "That I will take care of. You will score ninety percent attendance."

I said, "That's perfectly okay. That's what I wanted. Now I am completely free."

So two or three hours in the newspaper, and then the whole day I was free to go into the library and to read as much and as deeply as possible.

I have never felt at any point in my life that existence disappoints you if you are honest, sincere. It always helps you; it is immensely compassionate.

This whole system of hierarchy can be dissolved, and only then will the inferiority complex dissolve. That is only a symptom.

Everybody feels inferior -- I say everybody, without exception -- in some way or other. Somebody is more beautiful than you, somebody is more healthy than you, somebody is more educated than you, somebody is in a higher post than you, somebody has a more beautiful wife than you. Life is such a complex thing, and there are so many things in life that if you start comparing, nobody, not even a man like Napoleon Bonaparte...

You would think Napoleon should not feel inferior: he is one of the biggest heroes of our mad, so-called history. But he felt very inferior because he was not very tall; he was only five feet five inches. And that was such a wound -- that his soldiers were taller, his bodyguards were taller. One day he was fixing a picture in his room, and his bodyguard said, "Sir, you wait. I can do it, I am higher than you."

He said, "Take that word back. Say you are taller than me, not higher." He was so touchy about that point.

But I don't see any problem: whether you are six feet, seven feet, five feet, anyway your feet reach to the earth -- that's the whole purpose. It is not that when you are five feet you are hanging two feet above and everybody laughs at you. The whole thing is that your feet reach to the earth, you can walk. What does it matter? Have you noticed that nobody wants to marry a woman who is taller than him? -- for that simple reason.

I had a friend who was in love with a woman, but the trouble was that she was really tall, almost one foot taller than the man. He said, "Being in love is one thing, but she is insisting on marriage, my parents are insisting on

marriage. And I am afraid that wherever I go with her I will look like a fool.

"People already ask us when we go somewhere... they ask her, not me, `Is he your younger brother?' I'm worried about my old age: when she becomes older perhaps they may start asking, `Is he your eldest son?' It is so embarrassing -- and nobody asks me, everybody asks her, because she's taller and bigger, and I am smaller and thinner."

It is sheer stupidity. On small counts we are continuously comparing.

I told him, "Always carry a small stool with you."

He said, "What do you mean?"

I said, "Carry a small stool, always stand on the stool. Then everybody will ask you what the problem is, nobody will ask your wife. And then you can say, `I am the husband; that is the problem. She is my wife. Let me introduce you to her.' It is just a simple thing. Make a plastic stool, not weighing much, and carry it everywhere. Enjoy the whole game."

People who are on high posts are still in the same jam with something or other.

It is said of a great king in India, Poras, who fought with Alexander, that he was going on his chariot for a morning drive into the forest. Suddenly, he saw a beautiful girl carrying water from a well. He stopped the chariot, he stepped down, and he went to see the girl.

When he came back to the chariot he was surprised: the charioteer was kissing his wife who was also in the chariot. He was very angry, but the wife said, "If you can go to some other woman seeing that she is beautiful, I know that

this man is far more beautiful than you, far stronger than you, so what is the problem? If you are the king and I am also the queen, why get jealous? I was not jealous. I really felt relieved when you went away. That was a good opportunity to have a little affair with the charioteer."
Since that day it is said Poras never looked at any other woman. But that must have been a really great repression; he was a lover of women, but he was afraid of what his wife had said.
Everybody feels inferior in some way or other, and the reason is that we don't accept that everybody is unique. There is no question of inferiority or superiority. Everybody is just one of his kind, so comparison does not arise.
The politicians are the worst sufferers from inferiority complex. They want to prove to the world that they are great, they have power over millions -- they are presidents, prime ministers. But if you look at their lives, that inferiority complex has not left them, it is still there.
India's first prime minister, Jawaharlal Nehru was also five feet five inches, and when he took the oath for the prime ministership, and the transfer of the government from British hands back to Indian hands, Mountbatten was the British viceroy. He was a tall man... If you look in books you can find the picture: Jawaharlal is standing -- exactly on my suggestion although I had not given the suggestion to him -- on a step, and Mountbatten is standing on the floor, so they look alike, the same height.
But you will be surprised that Mountbatten's wife fell in love with Jawaharlal. Mountbatten was such a beautiful man that he was sent to Burma, from England -- he was

from the royal family -- just because he was such a playboy. He was creating too many scandals, and a royal family does not do that -- particularly the British royal family, it is too orthodox! They sent him far away to Burma saying, "Do anything that you want to do there." He was a beautiful man, but his wife fell in love with Jawaharlal. Jawaharlal was also a beautiful man, but not so royal. She was writing such love letters as teenagers write.

The strange thing was that after that many women in India wanted to marry him. His wife had died long ago, and he had only one child, Indira. There were a few women that I know personally who remained unmarried for their whole lives just because they had decided they would marry Jawaharlal; otherwise they would not marry.

Mountbatten's wife was not beautiful at all; in fact she was not even homely. She had a certain disease over her skin. Her skin was what you would call leatherlike; it was so ugly, disgusting. But perhaps because she was British and she was the wife of the viceroy, that gave some superiority to Jawaharlal's inferiority complex.

The women who remained their whole life unmarried -- two of them I know -- were really beauties, of great heart. But Jawaharlal refused, and he fell into the hands of this leathery woman -- whom I cannot see anybody could think was beautiful, and not even a blind man would find that she was.

But this is how things go on working. And for centuries we have been creating the disease; we have not allowed people to accept themselves as they are. The moment you accept yourself as you are, without any comparison, all inferiority, all superiority disappears.

I don't feel any inferiority, any superiority.
I am simply myself.
Why should I compare with anybody else?
Existence wanted me to be just the way I am. Existence wants you to be just as you are. You are fulfilling some empty space in existence; without you there will be something missing.
Hence, one of my basic teachings is total acceptance of yourself without any conditions. In the total acceptance of yourself you will be free from these complexes -- inferiority, superiority; otherwise you will suffer for your whole life.
We are in a situation where we cannot have everything; nobody can. So there will always be something you don't have and that will give you the feeling of being inferior: "Somebody else has it..." And I cannot conceive of a person who can have everything in this world. People have tried, and failed utterly.
You know the ancient parable of King Midas. He prayed to God; his only wish was that whatever he touched became gold. His wish was fulfilled, and he was immensely happy. He thought he had found it. Now there was no way for him to feel inferior: nobody has that quality that he has; he is the superior-most in the whole existence, before and after. But soon he found he was wrong. His friends started deserting him, even his wife and children would not come close to him. And he died because whatever he would touch would turn into gold. He could not eat anything -- you cannot eat gold; you cannot drink gold.
But it was too late. For years he had been praying and the wish was fulfilled; now there was no time to ask for years,

"Take away this blessing which has turned out to be a curse."
Don't ask for anything. Whatever you have, existence is wiser than you think. It has given you everything that you need. Just explore your own treasures and bring them to their fulfillment. Bring every potentiality to actuality.
Once this disease disappears, politics will disappear automatically. Politics is an outcome of inferiority complex. People want power to prove to themselves and to others that they are not just nobodies.
I teach you just to be yourself, and that's enough. You are accepted by the sun, you are accepted by the moon, you are accepted by the trees; you are accepted by the ocean, you are accepted by the earth... What more do you want?
You are accepted by this whole universe.
Rejoice in it!

Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #13
Chapter title: Growing your own consciousness
25 February 1986 pm in

Question 1
SOCIAL RULES SEEM TO BE A BASIC NEED FOR HUMAN BEINGS. YET NO SOCIETY HAS EVER HELPED MAN TO REALIZE HIMSELF. CAN YOU

PLEASE EXPLAIN WHAT KIND OF RELATIONSHIP EXISTS BETWEEN INDIVIDUALS AND SOCIETY, AND HOW THEY CAN HELP EACH OTHER TO EVOLVE?

It is a very complex question, but very fundamental too. In the whole existence, only man needs rules. No other animal needs any rules.

The first thing that has to be understood: there is something artificial about rules. The reason man needs them is that he has left being an animal and yet he has not become human; he is in a limbo. That is the need for all the rules.

If he was an animal, there would be no need. Animals live perfectly well without any rules, constitutions, laws, courts. If man really becomes man -- not only in name but in reality...

Very few people have realized that up to now; for example, for men like Socrates, Zarathustra, Bodhidharma, there is no need of any rules. They are alert enough not to do any harm to anybody. There is no need for any laws, for any constitutions. If the whole society evolves to be authentically human, there will be love but there will not be law.

The problem is that man needed rules, laws, governments, courts, armies, police force, because he lost his natural behavior of being an animal and he has not gained another natural status again. He is just in between. He is nowhere. He is a chaos. To control that chaos all these things are needed.

The problem becomes more complex, because these forces which were evolved -- religions, states, courts -- to control

man became so powerful. They had to be given power; otherwise how would they control? So we fell into a slavery on our own. Once they became powerful... now they don`t want to drop their vested interests. They don`t want man to evolve.

You are asking me how man and the society, the individual and the society can evolve. You do not understand the problem at all. If the individual evolves, society dissolves. The society exists only because the individual is not allowed to evolve. All these powers have for centuries been controlling man, and enjoying their power, their prestige. They are not ready to let man evolve, to let man grow to a point where they become useless.

There are many situations which will help you to understand. It happened in China, twenty-five centuries ago...

Lao Tzu became very famous, a wise man, and he was without any doubt one of the wisest men ever. The emperor of China asked him very humbly to become his chief of the supreme court, because nobody could guide the country`s laws better than him. He tried to persuade the emperor, "I am not the right man," but the emperor was insisting.

Lao Tzu said, "If you don`t listen to me... Just one day in the court and you will be convinced that I am not the right man -- because the system is wrong. Out of humbleness I was not saying the truth to you. Either I can exist or your law and your order and your society can exist. So let us try it."

The first day a thief was brought into the court who had stolen almost half the treasures of the richest man in the capital. Lao Tzu listened to the case and then he said that

the thief and the richest man should both go to jail for six months.

The rich man said, "What are you saying? I have been stolen from, I have been robbed -- and what kind of justice is this, that you are sending me to jail for the same time as the thief?"

Lao Tzu said, "I am certainly being unfair to the thief. Your need to be in jail is more, because you have collected so much money, deprived so many people of money that thousands of people are down and you are collecting and collecting money -- for what? Your very greed is creating these thieves. You are responsible. The first crime is yours."

Lao Tzu's logic is absolutely clear. If there are going to be too many poor people and only a few rich people, you cannot stop thieves, you cannot stop stealing. The only way to stop it is to have a society where everybody has enough to fulfill his needs, and nobody has unnecessary accumulation just out of greed.

The rich man said, "Before you send me to jail I want to see the emperor, because this is not according to the constitution; this is not according to the law of the country."

Lao Tzu said, "That is the fault of the constitution and the fault of the law of the country. I am not responsible for it. You can see the emperor."

And the rich man said to the emperor, "Listen, this man should be immediately deposed from his post; he is dangerous. Today I am going into jail, tomorrow you will be in jail. If you want to save yourself, this man has to be thrown out; he is absolutely dangerous. And he is very

rational: what he is saying is right -- I can understand it -- but he will destroy us."

The king understood it perfectly well. "If this rich man is a criminal, then I am the greatest criminal in the country. Lao Tzu will not hesitate to send me to jail."

Lao Tzu was relieved of his post. He said, "I had told you before, you are unnecessarily wasting my time. I was saying I am not the right man. The reality is, your society, your law, your constitution are not the right constitution, not the right law. You need wrong people to run this whole wrong system."

The problem is that the forces that we created to keep man from falling apart into chaos are now so powerful that they don't want to leave you free to grow -- because if you are capable of growing, becoming an individual, alert, aware and conscious, there will be no need of all these people. They will lose all their jobs, and with their jobs, their prestige, their power, their leadership, their priesthood, their popehood -- everything will be gone. So now those who were in the beginning needed for protection, have turned into the enemies of humanity.

My approach is not to fight against these people, because they are powerful, they have armies, they have money, they have everything. You cannot fight with them, you will be destroyed. The only way out of this mess is to silently start growing your own consciousness, which they cannot prevent by any force. In fact they cannot even know what is going on inside you.

I give you the alchemy of inner transformation.

Change your inner being. And the moment you are changed, completely transformed, you will suddenly see

you are out of the imprisonment, you are no longer a slave. You were a slave because of your chaoticness.
It happened in the Russian revolution...
The day the revolution succeeded, one woman started walking in Moscow in the middle of the road. The policeman said, "This is not right. You cannot walk in the middle of the road."
The woman said, "Now we are free."
Even if you are free, you will have to follow the rules of traffic; otherwise traffic will become impossible. If cars and people are running everywhere they want, turning wherever they want, don't take any note of the lights, people will be simply getting into accidents, being killed. This will bring the army in, to enforce the law that you have to walk to the right or to the left, whichever is chosen by the country -- but nobody can walk in the middle. Then at the point of a gun, you have to follow... I always remember that woman; she is very symbolic.
Freedom does not mean chaos.
Freedom means more responsibility, so much responsibility that nobody need interfere in your life. That you have to be left alone, that the government need not interfere with you, that the police need not interfere with you, that the law has nothing to do with you -- you are simply out of their world.
This is my approach if you really want to transform humanity: each individual should start growing on his own. And in fact a crowd is not needed for growth. Growth is something like a child growing in a mother's womb: no crowd is needed; the mother has just to be careful.
A new man has to be born in you.
You have to become the womb of a new man.

Nobody will come to know about it, and it is better that nobody knows about it. You simply go on doing your ordinary work, living in the ordinary world, being simple and ordinary -- not becoming revolutionaries, reactionaries, punks and skinheads. That is not going to help. That is sheer stupidity. It is out of frustration, but still it is insane. The society is insane and out of frustration you become insane.

The society is not afraid of these people; the society is afraid only of people who can become so centered, so conscious that laws become useless for them. They always do right. They are beyond the grip of the so-called powerful interests.

If individuals grow, society will diminish. The way they have known society -- with the government, with the army, with the courts, with the policemen, with the jails -- this society will diminish.

Certainly, because there are so many human beings, new forms of collectivities will come into being. I would not like to call them society, just to avoid the confusion between the words. I call the new collectivity a commune. The word is significant: it means a place where people are not only living together, but where people are in deep communion.

To live together is one thing; we are doing it: in every city, every town, thousands of people are living together -- but what togetherness is there? People don't even know their neighbors. They live in the same skyscraper, thousands of people, and they never come to know that they are living in the same house.

It is not togetherness, because there is no communion. It is simply a crowd, not a community. So I would like to replace the word `society' with the word `commune'. Society has existed on certain basic principles. You will have to remove them, otherwise the society will not disappear. The first and the most important unit of society has been the family: if the family remains the way it is, then the society cannot disappear, then the church cannot disappear, then religions cannot disappear. Then we cannot create one world, one humanity.

The family is psychologically out of date. It is not that it was always there; there was a time when there was no family, people lived in tribes. The family came into existence because of private property. There were powerful people who managed to have more private property than anybody else, and they wanted it to be given to their children. Up to now there was no question... Men and women were meeting out of love; there was no marriage and no family -- but once property came into existence, the man became very possessive of the woman. He turned the woman also into part of the property.

In Indian languages the woman is called property. In China the woman has become so much a property that even if a husband killed his wife... there was no law against it, no crime was committed. You are absolutely free to destroy your property: you can burn your furniture, you can burn your house. It is not a crime, it is your house. You can kill your wife....

With private property the woman also became private property, and every strategy was used so that the man can be absolutely certain that the child that is born from his

wife is really his own. Now, this is a difficult problem: the father can never be absolutely certain; only the mother knows. But the father created every kind of barrier for the movement of the woman so that she could not come into contact with other men. All possibilities and all doors are closed.

It is not a coincidence that only old women go into your churches and temples, because that is the only place they were allowed to go, knowing perfectly well that the church is defensive of the family. The church knows perfectly well that once the family is gone, the church is gone. And the church of course is the last place where some romantic affair can happen. They have made every certainty: the priest has to be celibate.... These are guarantees -- that the priest is celibate, he is against sex, he is against women -- in different religions in different ways.

The Jaina monk cannot touch a woman; in fact the woman should not come closer than eight feet to the Jaina monk. The Buddhist monk is not allowed to touch a woman. There are religions which don't allow women to enter into their religious places, or they have separating partitions: man has the main part, the woman has a small corner -- but separated. The men cannot even see them; meeting is impossible.

Many religions, like Mohammedanism, have covered their women's faces. Mohammedan women's faces have become pale, because they never see the sunlight. Their whole body is covered; their face is covered. In every possible way... The woman is not to be educated, because education gives people strange kinds of thoughts. People start thinking, people start arguing....

The woman was not allowed to have any paid career -- because that means independence. So she was cut off from every nook and corner, just for this simple reason: so that you are certain that your son is really your son. Those who were really powerful -- for example kings -- had male servants castrated, because they were moving in the palace, working, serving. They had to be castrated; otherwise, there was a danger... And there was danger, because every emperor had hundreds of wives, many of whom he would never see. Naturally they would fall in love with anybody... but only castrated men were allowed into the palace, so even if they fell in love they could not create children. That was the basic thing.

The family has to disappear and give place to the commune. A commune means that we have pooled all our energies, all our money, everything into a single pool -- which will be taking care of all the people. The children will belong to the commune, so there is no question of individual heritage.

And it is so economical... I have seen in my commune: five thousand people were there; that means two thousand five hundred kitchens would have been needed if they were living separately and two thousand five hundred women would be wasting their lives in the kitchen.

There was only one kitchen for five thousand people, and only fifteen people were running it. And remember, every woman is not a good cook! In fact, the best cooks are always men. All the books on cookery are written by men, and in all the great hotels you will find the best cooks are men.

Two thousand five hundred people cannot afford the best cooks separately, but a five-thousand-person commune can afford the best cooks, the best food. It can afford doctors to look into whether what they are eating is junk or food -- most people are eating junk.

To be right the food has to be medically decided. In my commune fifteen people were preparing the food, doctors were looking at it, its hygiene, its cleanliness and its nutritious value. It is nutrition that should be valued. Flavor is a small thing; that can be given to any kind of food, good flavor. You need not eat junk just for flavor -- and if you eat junk, sooner or later you are going to become junk. There are so many junkies all around! If you look in their heads you will find ice cream, nothing else... spaghetti!

You need a very proportionate, calculated food balance to keep all your needs completely fulfilled, food that helps consciousness to grow, food that makes you more loving, more peaceful, food that destroys your anger, your hatred. It is your chemistry that food changes, and all these things -- anger, hatred, love, compassion -- are connected with your chemistry. There should be a chemist to look at what kind of food is being given to people.

If you pool all your energies, all your money and all your resources, every commune can be rich and every commune can enjoy being alive equally.

Once individuals are growing and communes are growing side by side, society will disappear, and with society all the evils that the society has created.

I will give you one example. Only in China was a tremendously revolutionary step taken two thousand years ago. This was that the doctor had to be paid by the patient

while the patient remained healthy; if he fell sick, then the doctor had not to be paid. That looks very strange. We pay the doctor when we are sick, and he makes us healthy again.

But this is dangerous, because you are making the doctor dependent on your sickness. Sickness becomes his interest: the more people fall sick, the more he can earn. His interest becomes not health, but sickness. If everybody remains healthy, then the doctor will be the only one who will be sick.

They made a revolutionary idea, practical, that every man has his physician, and while he remains healthy he has to pay the doctor every month. It is the duty of the doctor to keep him healthy -- and naturally he will keep him healthy because he is being paid for it. If he falls sick, he loses money. When there are epidemics the doctor goes bankrupt.

Right now it is just the opposite. The doctor -- I have heard the story -- came to Mulla Nasruddin and said, "You have not paid and I have been again and again coming and reminding you that I cured your child of smallpox, and you don't listen."

Mulla said, "You had better listen; otherwise I am going to sue you in the court."

The doctor said, "This is strange... I treated your child."

He said, "Yes, that I know -- but who spread the epidemic in the whole town? Your child -- and all the money that you have earned you have to divide with me."

He was right. His child had done a great job, and since that day the doctor never came back again to ask for the money for the treatment that he had given to the child. It was right,

Mulla's argument was correct. The doctor had earned enough out of the epidemic.

But this is a very wrong system. The commune should pay the doctor to keep the commune healthy, and if anybody gets sick in the commune the doctor's salary is cut. So health is the business of the doctor, not sickness. And you can see the difference: in the West the doctor's business is called medicine, which relates to sickness. In the East it is called ayurveda, which means the science of life -- not of sickness.

The basic business of the doctor should be that people should live long, should live healthy, whole, and he should be paid for it. So each commune can afford very easily to keep the doctor, the plumber, the engineer -- whatever is needed. That is the commune's responsibility to take care of -- and the people who serve the commune should be rotating so there is no power arising again.

The committee of the commune should be in rotation; every year new people are coming in and old people are going out, so nobody becomes addicted to power. Power is the worst drug that people can become addicted to; it should be given, but in very small doses and not for a long time. Let the individual grow and let the commune grow -- and forget all about society; don't fight with it. Don't even say, "We are creating an alternative society..."

We have nothing to do with society; let society go on as it is. If it wants to live it will have to change its mode, its form, its structure, and it will have to become a commune. If it wants to die, let it die. There is no harm. The world is overpopulated; it needs only one-fourth of its population. So the old rotten heads who cannot conceive of anything

new, who are absolutely blind and cannot see that what they are doing is harmful and poisonous... if they have decided to die, then let them die silently. Don't disturb them.

I don't teach you to be rebellious and to be revolutionaries. I want you to be very silent, almost underground transformers. Because all the revolutions have failed... now the only possible way is that we should do it so silently and so peacefully that it can happen.

There are things which happen only in silence. For example, if you love trees, you should not take up the rosebush every day to look at its roots; otherwise you will kill it. Those roots have to remain hidden. Silently they go on doing their work.

My people have to be just like roots: silently go on doing the work, changing yourself, changing anybody who is interested; spreading the methods that can change; creating small pools, small groups, small communes and wherever possible bigger communes. But let this whole thing happen very silently, without creating any upheaval.

The individual can exist only if society dies; they cannot coexist. It is time for the society to be dead, and we will find new ways of togetherness which will not be formal, which will be more of the heart. The family prevents it, the family draws a boundary around every child. It says, "I am your father, so love me. I am your mother, so love me. This is your family. If there is need, sacrifice yourself for the family."

The same idea is projected on a bigger scale as nation: "This is your nation. If it needs you, sacrifice yourself." It

is society, family, nation... it is the same idea becoming bigger and bigger.

So my basic attack is on the family. The family is the root cause of all our problems. Our poverty, our sickness, our madness, our emptiness, our lovelessness -- the family is the cause. And the family is the cause of all our conditionings, from the very beginning. It starts conditioning your mind: you are a Jew, you are a Christian, you are a Hindu, you are this and you are that -- and the poor child does not know what nonsense you are talking about.

I have heard about a rabbi and a bishop...

They lived opposite each other, and naturally they were continually competing about everything. It was a question of the prestige of their religion.

One morning the rabbi saw the bishop had got a new car. He asked, "What are you doing?"

The bishop was pouring water over the car. He said, "I am baptizing it. I got a new car -- a Cadillac."

The rabbi was heartbroken. Seeing with his own eyes, outside his own front door the car is being made Christian!

Next day when the bishop came out, he was surprised. He asked the rabbi, "What are you doing?"

A beautiful Rolls Royce was standing there and the rabbi was cutting the exhaust pipe. He said, "I am circumcising my Rolls Royce. Now it is a Jew!"

This is what they are doing with every child. And every child is as innocent as the Cadillac and the Rolls Royce; he does not know what is being done to him.

The family is the ground of all conditionings; it gives you as inheritance the whole past and the load, the burden of all

those things which have been proved wrong for hundreds of years. You are loaded with all those wrong things, and your mind is closed and clogged and it cannot receive anything new that goes against it. Your mind is simply full of wrong things.

If the children are in the hands of the commune... I have experimented and found it immensely successful. The children are far happier because they are far freer. No conditioning is stamped on them; they mature earlier, and because nobody is trying to make them dependent so they become independent. Nobody is going out of their way to help them, so they have to learn how to help themselves. This brings maturity, clarity, a certain strength. And they are all meditating: meditation is not a conditioning; it is simply sitting silently, doing nothing, just enjoying the silence -- the silence of the night, the silence of the early morning... and slowly, slowly you become acquainted with the silence that pervades your inner being. Then the moment you close your eyes you fall into the pool of a silent lake, which is fathomless. And out of that silence you are rejuvenated every moment.

Out of that silence comes your love, comes your beauty, comes a special depth to your eyes; a special aura to your being, a strength to your individuality, and a self-respect.

Question 2

INDIVIDUAL FREEDOM AND AUTHORITY ON ONE SIDE, AND AUTHORITARIANISM AND DICTATORSHIP ON THE OTHER SIDE, MOVE MAN'S LIFE AND HIS ASPIRATIONS.

PLEASE COMMENT ON THIS.

It is the same problem, the same question, phrased differently. Society is authoritarian; the church is authoritarian; the educational system is authoritarian. They all say, "Whatever we say is right and you need not question it. You have simply to follow."

And there are problems, for example in the educational system... I have been a student, I have been a professor, and I know that for the best part of life a person is being ruined by authoritarian people in the schools, in the colleges, in the universities. I was expelled from many colleges for the simple reason that I could not accept any authoritarianism. I said, "You prove it and I am ready to accept it. But without proving it, without giving right arguments for it, without making it a rational statement, I am not going to accept it."

And I was fighting in every subject, because in every subject the teachers were simply lecturing. Students were taking notes, because all that was needed was to repeat in the examination papers what the teachers had been telling them. And the better you repeat, exactly like a parrot, the more credit you get.

Small things they were in difficulty to prove, and it became embarrassing to them. Every day it was a question... Anything they would say, I would stand up immediately -- and I was asking relevant questions -- "On what grounds...?"

For example, one of the professors who was teaching me religions made the statement that the VEDAS -- the Hindu holy scriptures -- were written by God. I had to stand up. I said, "I object. In the first place you have not been able to prove the existence of God. In the second place, now you

are saying that these books, which are full of rubbish, are written by God. Have you ever looked into the VEDAS?" I asked him, "Have you ever read from the first page to the last page?" There are four VEDAS, big volumes. "I have brought all the four with me, and at random I can open and read, and let the whole class decide whether this is a statement which God could have written."

The VEDAS are full of prayers. Now, God cannot pray; to whom will he be praying? And prayers for such stupid things that it is simply ridiculous to say that they are written by God. One brahmin is praying, "I have been continuously doing all the rituals, living according to the scriptures and you have still not given me a child. Give me a child; that will be a proof that my prayers have been heard."

I asked him, "How could God have written this passage? It is written by someone and addressed to God, but it cannot be written by God himself. And if this is the situation of God, then that poor fellow should not be bothered about it. God is asking about a child from somebody else, so why should we not ask from the same source? Why should we bother this poor fellow?"

Their only answer finally was that every college would reject me. The principal would say, "We are sorry. We know you are right, but we have to run the college. You will destroy the whole institution. Professors are threatening to resign, students are saying that you don't allow the professors to teach, because on a single point every day the whole period is lost. Eight months have passed and the course will not be finished in the coming two months if the same thing continues.

"They have come here to pass examinations; they are not interested in truth, they are not interested in the validity of any statement. Their only reason to be here is to get a certificate. And you are a strange fellow -- you don't seem to be interested in certificates."

I said, "I am not interested at all in certificates. What will I do with the certificates of these people who don't know anything? I cannot think of these people as my examiners. The day you give me the certificate, I will tear it up immediately before you -- because these people can't answer."

But the whole system is geared in that way. When I became a professor myself, I had to make a new arrangement. The arrangement was that in each forty-minute period, twenty minutes I would teach the syllabus as it is written in the books, and twenty minutes I would criticize it. My students said, "We will go mad."

I said, "That is your problem -- but I cannot leave these statements without criticism. You can choose; when your examination comes you can choose to write whichever you want. If you want to fail, choose my part. If you want to pass, choose the first part. I am making it clear; I am not deceiving anybody -- but I cannot go on deceiving you by teaching you something which I think is absolutely wrong."

The vice-chancellor finally had to call me, and he said to me, "This is a strange type of teaching. I have been receiving every day reports that half the time you teach the syllabus and half the time you have your arguments, which destroy the whole thing that you have taught them. So they come as empty as they had gone in... in fact in more of a mess!"

I said, "I'm not worried about anybody. What have they done with me all these years when I was a student? I was expelled from one college and then another. And you can come one day and listen to whether I am doing any injustice to the prescribed course. When I teach the prescribed course, I do it as totally as possible, to make it clear."

He came one day and he listened, and after twenty minutes he said, "That is really great. I had been also a student of philosophy, but nobody has ever told me this way."

I said, "This is only half the talk. You just wait, because now I am going to destroy it completely, step by step."

And when I destroyed it completely he said, "My God! Now I can understand what the poor students are reporting to me. You are not supposed to be a professor in this structure of education. I can understand that what you are doing is absolutely honest, but this system does not create people of intelligence; this system only creates people of good memory -- and that's what is needed. We need clerks, we need stationmasters, we need postmasters -- and these people don't need intelligence, they need a good memory."

I said, "In other words you need computers, not men. If this is your educational system, then sooner or later you are going to replace men with computers" -- and that's what they are doing. Everywhere they are replacing important positions with computers, because computers are more reliable; they are just memory, no intelligence.

Man, however repressed, has a certain intelligence.

The man who dropped atom bombs on Hiroshima and Nagasaki -- if it was a computer, there was no question: at the exact time, at the exact mileage, it would have dropped

the bomb, returned. It would have been simply mechanical. But the man who was dropping the bomb, howsoever you may have destroyed his intelligence, had to think twice what he was doing: killing one hundred thousand people who were absolutely innocent, who were civilians, who were not army people, who had not done any harm to anybody -- is it right?

Now everywhere, all nuclear weapons are in the hands of computers, not in the hands of man. Computers will fight the third world war. Man will be killed -- that is another matter. Computers don't care whether humanity survives or disappears; it does not matter to them, but they will do exact and efficient work which man cannot do. Man may hesitate in destroying the whole of humanity; something of intelligence, just a little bit of intelligence is enough to create the question, "What am I doing?"

All our institutions, our religions are authoritarian. They don't tell you why: "Just do it because it is written in the book, because Jesus says so." Jesus has not given a single argument why it should be done; he has not given a single rational ground for any of his doctrines. Neither has Moses done that, nor has Krishna.

Krishna simply says to Arjuna, "This is from God: You have to fight." This is authoritarianism. And God is used, manipulated in every situation, to make whatever you are saying absolutely unquestionable. We have to destroy all authoritarianism in the world.

Authority is totally different. Authoritarianism is connected with the society, with the church; authority is something which is concerned with the individual realization.

If I say something to you, I say it with authority. This simply means I am saying it because this is my experience -- but it does not mean that you have to believe it. It is enough that you listened to it; now you can think over it, you can decide for or against.

To me what is important is not that you decide for; what is important to me is that you decide on your own. It may be against it, it does not matter -- but the decision should come from your own being. If it doesn't come from your own being, then you are making me authoritarian.

I am speaking from my authority. Please don't make me into an authoritarian, because I am simply stating the fact with as much force and fire as I am capable of -- so that it is absolutely clear to you, and now you are free to decide. I am not deciding for you, and I am not asking you to have faith in me or believe in me.

I am simply asking, "Give me a little chance. Think about what I am saying to you" -- and I will be grateful that you thought about it. That's enough. Your thinking will give you a sharper intelligence... and I trust in intelligence. If you think, and your intelligence becomes sharper, I know whatever you conclude will be right.

And even if you conclude wrong one time, it does not matter. One has to fall many times and rise up again. That's how life is. One has to commit mistakes and learn from them, and change every blocking rock into a stepping-stone.

But around me there is no question of any belief or faith. With individual freedom, authoritarianism dies and a new thing arises: authority. Each individual is capable of having experiences of his own; then he has authority, then he can

say, "I have seen it. I have tasted it. I have enjoyed it. I have danced it. And it is not a question that I am quoting from some scripture, I am simply opening my heart to you."
Authority belongs to experience.
Authoritarianism belongs to somebody else, not to you; hence it creates slavery, not freedom. And to me freedom is the ultimate value, because only in freedom can you blossom, and can you blossom to your fullest possibility.

Question 3
IS SOCIETY A REAL FACT DETERMINED BY THE EXISTENCE OF MAN, OR IS IT A FALSE CONCEPT, A CONDITIONING WHICH EXISTS ONLY BECAUSE MAN IS ASLEEP?

Society is not an existential reality. It is created by man because man is asleep, because man is in a chaos, because man is not capable of having freedom without turning it into licentiousness. Man is not capable of having freedom and not taking advantage of it. So it is an artificial -- but necessary -- creation of man.
Because society is artificial, it can be dissolved. Because it was necessary once, it does not mean it has to be necessary forever.
Man just has to change those conditions which made it necessary. And it is good that it is not existential, otherwise there would be no way to get rid of it.
It is our own manufactured thing.
We can destroy it any day we want.

Question 4
HOW TO EVOLVE OUT OF THE COLLECTIVITY, THE NATIONS, WITHOUT FALLING INTO THE BARBARITY OF SINGLE EGOS FIGHTING AGAINST EACH OTHER?

All your questions are centered on one thing.
I would like to give you one answer.
I am reminded of a parable....
A great master was sitting on the seashore, on the beach, and a man who was seeking for truth came to him, touched his feet and asked, "If I am not disturbing you, I would like to do anything that you suggest which can help me to find the truth."
The master simply closed his eyes and remained silent.
The man shook his head. He said in his own mind, "This man seems to be crazy. I am asking him a question and he is closing his eyes." He shook the man and said, "What about my question?"
The master said, "I answered it. Just sit silently... don't do anything, and the grass grows by itself. You need not bother about it -- everything will happen. You just sit silently, enjoy silence."
The man said, "Can you give it a name -- because people will be asking me, `What are you doing?'"
So he wrote on the sand with his finger: meditation.
The man said, "This is too short an answer. Be a little more elaborate."
The master wrote in big letters: MEDITATION.
The man said, "But these are simply big letters. You are writing the same thing."

The old master said, "If I say more than that, then it will be wrong. If you can understand, then just do what I have told you, and you will know."
And that's my answer too.
Each individual has to become a meditator, a silent watcher, so that he can discover himself. And this discovery is going to change everything around him. And if we can change many people through meditation, we can create a new world.
Many people have been hoping for centuries for a new world, but they had no idea how to create it. I am giving you the exact science how to create it. Meditation is the name of that science.

Socrates Poisoned Again After 25 Centuries

Chapter #14
Chapter title: It is your mind again
26 February 1986 am in

Question 1
BELOVED OSHO,
SOME YOUNG PEOPLE IN GERMANY OFTEN USE THIS MOTTO: "GOD DOES NOT EXIST, BUT STILL I HATE HIM."
PLEASE COMMENT.

The experience of hate is not very far away from love. It is love standing on its head.

The people who say, "God is dead but still I hate him," do not understand what they are saying, and where they are going.

In the first place, God has never been, so he cannot be dead. In the second place, if you have not loved God, you cannot hate him. In your hate, love still survives, it can reassert itself. Love reasserts out of hate that God will become alive again.

It is your mind again.

God is your projection.

Whether you love him or hate him, whether you believe in him or disbelieve in him does not matter -- he will dominate your life. Through love he will dominate your life; through hate, perhaps more.

Just be free of the projections. When you are free of the projection, the fiction, the lie, you do not love, you do not hate: all those emotions disappear together.

It is like, for example, when you make a mistake in calculation. Two plus two you make five.... When you come to realise that two plus two is four, not five, do you hate five? It was simply a mistake; you simply forget all about it. Two plus two is four. You have come to know the truth; the falsity disappears. And all relationship with falsity makes it real, because how can you relate with something which is a lie? -- even with hate.

I have been asked a question once: "Osho, do you hate God?"

I said, "No I do not even hate him. The question of love does not arise; I do not even hate him, because there is nobody to love or hate." First you have to create somebody, and then you can go on playing the game.

The German youth is angry with God. Out of anger, there is no understanding. Their statement, "There is no God, but I still hate him," is absolutely clear. The second part is their reality: they are denying God because they hate him. But this is the paradox. You cannot hate somebody who does not exist.

They are simply in a reactionary mode, they have moved to the other extreme, because the people who have believed in God have deceived humanity for generations. The younger people -- not only in Germany but all over the world -- feel that behind all this cheating, exploitation, deceiving, stands the fiction of God, that God has to be destroyed.

But he should not be destroyed out of hate; otherwise you will create him again. Your hate will not destroy him, it will destroy you. This is something very important to understand.

Once Gautam Buddha was passing by the side of a village. The people were very much against him, because his teachings were so new and so much against the old and the ancient. They surrounded him, abused him, used four-letter words against him.

He listened silently, and finally he said, "I have to reach another village in time. If you have finished whatever you wanted to say, I can go. Or if something is still left, then I am coming back: I will stop here again, and you can finish whatever you want to say."

Somebody from the people asked, "Don't you want to say anything to us?"

Buddha said, "No, because your anger, your hatred, will give you enough punishment."

When you are angry, you are punishing yourself. You are burning, you are destroying your heart and its higher qualities, and you are full of hate. It may be towards God... but remember one thing: if you are so full of hate towards God, you cannot love anybody else. A heart full of hate -- it does not matter what the object is -- becomes poisonous and forgets the language of love.

It happened that a great Sufi mystic, Hassan, was staying with Rabiya al Adabiya -- a great woman in the history of humanity. Perhaps no woman has risen to such heights. In a man-made society where women are condemned, she must have been of tremendous power, strength.

Hassan asked her, "Can I borrow your copy of the holy KORAN? I have not brought mine because I thought I can use your copy in the morning when I pray."

Rabiya said, "You are welcome -- this is my copy."

And as Hassan opened it, he was surprised, because Mohammedans don't believe that the KORAN can be improved upon, or that any word can be cut out, reduced, added to -- no editing: it is the word of God, and you cannot be wiser than God -- and Rabiya had crossed out a full line. Hassan could not think that Rabiya could do such a thing.

He said to Rabiya, "Somebody has spoiled your KORAN. It has lost its sacredness."

Rabiya said, "Nobody can touch my KORAN; it is not spoiled. I have made it really sacred. Just look at the line that I have crossed out" -- the line was, "When you come to see the devil, hate him."

Hassan said, "But what is wrong with it? We have to love God and hate the devil."

Rabiya said, "You are still just an intellectual -- love and hate are not your existential experiences. I have loved, and my heart is full of love. Now, if the devil comes in front of me, I cannot hate him. From where will I get hate? I can only love him, that's all that I can share. It is impossible for me to hate him, and if it is impossible for me, the sentence in the KORAN is wrong. It is against my existential experience."

If you are full of love, hate becomes impossible.

The youth around the world are angry, full of hate. This is creating tremendous trouble for them. They are hating those things which have tortured man, but they are forgetting that by hating them, they are poisoning themselves.

I am not saying love them, I am simply saying there is no need to have any emotional relationship with things which are simply lies: God, the devil -- simply lies, inventions of man's mind and his fear.

These people may look to the so-called religious as if they are against religion, they are talking against God. That's not true. They are still in a relationship with God. They may have changed from love to hate, but God exists. The first part of their sentence is illogical, it does not fit with the second part. And the first part is only intellectual, the second part is emotional.

The first part is only in the head, and the second part is in the heart, and whenever it is a question of choice, head cannot be chosen against the heart.

The heart is your relationship with existence.

The head is your relationship with the society.

The head is full of all kinds of lies that society has used to exploit you, but the society cannot reach to your heart. That is one of your great privileges -- that the hands, the ugly hands of the society cannot reach to your heart. But now you yourself are doing that: the society cannot create hate in your heart, but you are creating hate in your heart for God. Now, God does not deserve even hate; he simply does not exist. You have to be free, completely free from God. And a humanity free from God will be for the first time tasting real freedom.

If God is there above your head, you are just a creature made out of mud. The English word `human' comes from humus which means mud. The Hebrew word adam comes from humus: it means mud. You are just made of mud, puppets made of mud.

God has given you great dignity, great love, great respect. And the people who have been preaching this God to you perhaps are unaware of all the implications of it. If God is there, then for everything good and bad he is responsible. He is responsible for the devil, he is responsible for anything that is evil. He is responsible for anything that goes wrong in you. He is the creator -- he should have known better.

If God is there, then there is only one criminal, one sinner, and you are all absolutely innocent. You are puppets, and puppets cannot commit sin. And if God can create you, any moment he can destroy you. Your existence is not sure; don't take it for granted.

And God is whimsical, because for eternity he never created. Only six thousand years ago, he suddenly created

this whole existence. And for the whole of eternity what he was doing? Playing cards alone?

And if he can create you, he has the power then to destroy you. So what is the point of evolution? What is the point of spiritual growth? What is the point of spiritual growth? What is the point of becoming a Gautam Buddha? It does not matter. A puppet remains a puppet. It may be Zorba or it may be Gautam Buddha, but whatever the puppeteer wants, the puppet does.

No, with God man cannot have freedom, man cannot have responsibility, and man cannot think of spiritual growth. Everything is meaningless because of God; everything loses all joy because you are puppets, and the strings are not in your own hands. Somebody else pulls your strings, and you dance. Somebody pulls your strings, and you cry. Neither the tears are yours, nor the smiles are yours. What is yours? You don't have a soul. Life then is a very meaningless affair.

But without God, the whole responsibility comes upon you. Then you are a free agent, independent. And you have been here forever, in different forms, and you will be here forever, in different forms. Nobody can destroy you, because nobody has created you. You don't have a beginning; you can't have an end.

Freedom from God is the greatest freedom that man needs. And freedom from God is freedom from many other things -- freedom from the priesthood, freedom from your bogus theologians, freedom from the churches, temples, mosques. It will bring a great relief to you. But it cannot happen through reaction -- not by anger, but by understanding.

I don't teach you to be angry, I don't teach you to be hateful.
I only teach you to be understanding of the whole situation, and out of that understanding you will blossom like a lotus. Then life is your own. You can make anything that you want to make of it. Then you are the creator of your life. You may not be the creator of the existence -- there is no need to be. That is a very dictatorial idea, a fascist idea. Those who believe in God are all fascist, because God has all the powers. It is not democratic, you have never chosen it. And his power is absolute, over your life, over your death.
Without God, a great Himalayan burden will be relieved from your chest. You will feel wings arising in you; for the first time, the joy of creating your own life, making it the way you want it, because there is nobody who is sending ten commandments. There is nobody who is saying to you that this is to be done, and this is not to be done. There is nobody you are obedient to.
Freedom from God will bring a strange thing: there will be no theist, there will be no atheist, because the atheist is simply a reaction of the theist. For the first time, humanity can be one, no divisions. What divides all the religions? Just small details, meaningless details, about their idea of God.
But if there is no God, all those differences disappear. Then man can come closer to man, become more intimate with other human beings, and we can create humanity not in somebody else's image. We can create humanity according to our hopes, according to our desires; we can create man the way we want man to be.

God absent, man becomes a creator.
And this is such a gift that no other gift can be greater than that.
But it will not happen through anger and hatred and disbelief. All those things have been tried and failed. It can happen only through understanding -- just seeing the whole thing as a fiction. The moment you understand that it is a fiction created out of fear -- with God disappears the whole army of the priests and the monks and the nuns, and all the nonsense that they have created.
I was in Nepal just before I came here. A beautiful, old Buddhist monk -- the head of all the Buddhist monks in Nepal, equivalent to a pope -- just out of curiosity came to listen to me, and then he continued to come.
But how conditioning cripples people! When I would welcome everybody with folded hands... This is one of the most beautiful things that has come out of the East. It means, "I bow down to your divinity whoever you are. Your outer appearance does not mean anything; inside you are an eternal divine being. I bow down with folded hands."
And why with folded hands? That also has a philosophical significance. Man's mind is divided into two hemispheres, right and left. They are not in any communication with each other, they don't know that the other exists. One is verbal, linguistic; the other is nonverbal, active. And the hands are the extensions of the mind. The right hand is connected with the left mind; this is the active part. The left hand is connected with the right mind.
Putting both these hands together means, "With my wholeness, with my totality, with my man and with my woman, with my mind and with my heart, I bow down to

your dignity." There are many ways of welcoming people, but I don't think there is any other way which is better, which has some spiritual significance.

I would bow down every day, and I would look at the Buddhist priest, who was ashamed. He understood, he loved me; more and more he listened to me. He was going around Kathmandu meeting the ministers, the chief minister and others, and saying that they should come at least once to listen before they made any decisions.

But repeatedly for one month, I saw many times that his hands would want to respond to me, but his deep conditioning... The Buddhist monk has been taught that he is higher, so others can bow down to him with folded hands -- he cannot. He can only bless them with one of his hands raised.

Now, he was in a difficulty. He could not bless me -- that would look awkward -- and he could not bow down to me with folded hands, because that would go against his conditioning. And I could see that his hands moved, and he was holding them together. He wanted... but he must have been afraid. He was the head of the whole order of Buddhist monks in Nepal. If somebody came to know -- and they would come to know because thousands of other people would be seeing him doing it.

The Jaina monks cannot do that, they can only bless you. The Hindu monks cannot do that, they can only bless you. They are higher beings. With God disappearing, all these ugly creatures will also disappear. Their whole support, their whole nourishment, is the fiction of God. They are dependent on it. If you take away God you have taken away the very earth underneath their feet.

And man will feel so unchained, for the first time free to be himself, with no Peeping Tom. God is a Peeping Tom. In theological terms he is called omnipresent, meaning everywhere present: even in your bathroom, be aware. Don't undress! -- God is present.

I have heard about a nun who never used to take her clothes off, even while taking a bath. Other nuns asked, "This is a strange kind of behavior! The doors are closed -- why don't you take your clothes off?"
She said, "It is simple. God is present everywhere: closing the door or not closing the door does not make any difference. I cannot undress in front of somebody."
The theological term `omnipresent' can be translated into the human language as Peeping Tom. And he is not a very gentle man either, because this guy was the representative, this guy was the person responsible for making poor Mary, a virgin girl, pregnant. It is dangerous too. Peeping Toms are not dangerous; they only peep through the keyholes. What can they do from the keyholes? But this guy is not trustworthy. Poor Mary... and God makes her pregnant.
If Jesus had any guts he should have been against this God. But he was not against this God, he was against his poor father, his poor mother. He insulted them continually, saying, "You are not my mother and father; my real father is far above in the heavens."
And just the other day I saw the newspapers. How can people be so ugly?... One journalist had asked, two days ago, what I had to say about a pop singer, Madonna. And I said exactly what I feel about her: I said I hate her.

The newspapers and the journalists are using it to say that I hate Jesus Christ's mother, the madonna. Sometimes one thinks: Are we living in a world of insane people, or what? Why should I hate poor Mary? I should hate the man who made her pregnant -- it was a rape! And I feel sorry for poor Joseph.

But can you see how people are cunning? They ask me a question and then they distort it. One could not have imagined that this distortion would come out in the papers -- that I hate Jesus' mother, the madonna. Why should I hate her? She has already suffered much in the hands of your God, in the hands of Jesus Christ, and perhaps in the hands of the contemporary population. Christians may not say it, but the contemporary people could not have believed that God had made her pregnant; there must have been some stupid guy around.

Why does Jesus go on insisting so much in each of his statements, "I am the only begotten son of God"? Some psychoanalysis is needed. It seems he is afraid that if he does not insist on it, then he is a bastard. He has to insist on it, that he is the only begotten son of God. He never says a single word of respect about his poor father, Joseph, and the whole of Christianity has forgotten about Joseph -- no statue, no church.

This woman must have suffered condemnation from everybody, nobody can believe how much. I know a case -- one of my friends, a doctor, told me that one woman came to him. She was not pregnant, but her period had stopped, and she had not been in any sexual contact with any man. So then she thought God had made her pregnant.

The doctor was telling me, "I tried telling her, `You are not pregnant. I will give you medicine and the period will start coming. It happens to many women, some hormonal imbalance can prevent the period -- it is nothing to be worried about.' But she was not ready to take the medicine."

She was afraid that this doctor was going to destroy the child that she was carrying. Finally the doctor said, "Whatever the result may be, what you have proved to me is that God certainly does these things, and he is still doing them. He must be really very old, ancient; eternity has passed, and still he is going on making poor virgins pregnant."

If Jesus had guts he would have been against God. He would have been in favour of his father, Joseph, because the man never condemned Mary. He could have thrown her out. In those days, that was the tradition: if your wife was having fun with somebody else it was intolerable. But Joseph never said anything to Mary, he never said anything to Jesus; all that we know is that Jesus continually made undignified comments.

But what have I to do with Mary? I had no idea that you call Mary, the madonna; otherwise I would have been cautious and made it clear that it was a pop singer that I was talking about.

Today's music, singing, is almost insane. It has lost the beauty of the classical music, classical singing. They had some spiritual value. Just listening to them you could have fallen into silence. You could have experienced a moment of meditation. Today's music, singing, dancing, is all sexual. Young people, punks and skinheads and all kinds of

idiots, become fans of these people because they are bigger idiots than them.
Anger or hate is not going to help. You have to let God slip out of your hands, very silently, without making any noise.

Question 2
BELOVED OSHO,
WHAT DO YOU THINK ABOUT THE SENTENCE: "WITHOUT UTOPIAS, NOTHING IS GOING TO GET BETTER." IS IT BULLSHIT?

It is not.
Without utopia, nothing is going to be better is a fundamental truth. Utopia simply means that we are not satisfied with the society we are living in; that we are utterly frustrated with the structure that has been imposed upon us; that there is tremendous discontent about everything.
Utopia is simply a desire to find a better society, a better humanity, a better educational system, a better togetherness, a better state of relationship between man and woman, between parents and children.
Utopia is simply a disgust with the status quo.
All the vested interests would like to support the sentence that the idea of utopia is bullshit, because they would like you just to be satisfied and contented, like buffaloes, eating grass -- the same grass their whole life -- as if they are born only to eat that grass, and then die.
You will be surprised to know a few things. Have you seen animals making love? Then you must have noted that they don't seem happy while they are making love. They don't

seem to be euphoric. They seem to be in a despair, sad, as if out of some necessity, a biological force, they have to make love.

That is the reason that when their season of love is passed they don't even look at the female, they don't look at the male; all connections are finished, there is not even friendship. Their love is something mechanical, forced. It is not a joy, a pleasure. So for what are they living? -- just eating grass, and then one day dying?

The vested interests in the human world would also like you to be like buffaloes. Remain satisfied in your poverty, remain satisfied in your sickness, remain satisfied in your death, remain satisfied in your misery, suffering, anguish. There should be no trouble, no reward, no effort to make things better, so they can go on exploiting you without any hindrance, without even feeling guilt that they are exploiting you.

There are all kinds of parasites: the priests are there, the politicians are there. Their whole interest is that you remain in a state of coma, you remain in a state of sleepwalking... just sleepy and dozey, somehow doing the work but never bothering that things can be better.

And they have convinced people for thousands of years that this is how life is, nothing more is possible. Suffering is your fate; despair is your destiny. It is all willed by God; you cannot change it. In India they say that not even a leaf of a tree can move without the will of God. So what else can you do?

It is not a coincidence that for ten thousand years India has never seen any revolution. And India has the worst social system; one fourth of the Hindus have lived almost like

cattle. They are untouchable. They have been reduced to being even worse than animals. Animals are not untouchable, but those human beings are untouchable. Not only are those human beings untouchable, their shadows are also untouchable. If a shadow of an untouchable person falls over you, you have to take a bath to purify yourself. And they have convinced these people for thousands of years that this is their fate, nothing can be done about it. In India, nobody has ever written a book like Sir Thomas More's UTOPIA. Not that Indians have not written anything; they have written perhaps the most significant and voluminous literature. But there is not a single book which gives hope of some kind, a possibility of change, a revolution. No, these words are not used at all.

This is what they want all over the world. So whoever has said that utopia, the very idea of utopia, is bullshit, is himself bullshitting. It is his own bullshit.

Utopia is certainly an absolute necessity.

Once humanity gets free from all fetters and imprisonments, once we have made utopia a reality, then perhaps utopia may not be necessary. But I don't think so, because we can never make anything perfect. Perfection is not part of existence; everything remains imperfect. It goes on becoming better and better, it goes on coming closer and closer to perfection, but it never becomes perfect. And there is a reason, a very significant reason, why it is so: the moment anything becomes perfect, it dies.

Perfection is death.

The vice versa is not true. I am not saying that death is perfection; otherwise everybody who dies will become perfect. Death is not perfection, but perfection is certainly

death, because once you bring anything to perfection, then growth stops. Then there is nothing more, nowhere to go, nothing else to do.

Human energy needs a constant flow to remain alive. It is like a river, not like a pond. It needs to go on flowing, changing, in different plains and mountains, until it reaches to the ocean.

A pond simply goes nowhere. That's how the vested interests want the society to be -- a pond which goes nowhere, which simply evaporates and dies and leaves dirty mud behind.

Life energies are a river, and a river that never reaches to the ocean, a river that is always seeking and searching, that is always finding -- but there is always more to find.

I am reminded of a Sufi story.

A woodcutter was very old, without any family -- his wife had died and he had no children. Just to feed himself in his old age -- and he must have been eighty -- he had to work hard to go to the forest to cut wood and sell it. At the most, what he got was enough for him to survive.

Every day in the forest he used to pass a Sufi mystic sitting under a tree. And just as it is in the Eastern tradition, he would touch the feet of the mystic, take his blessings, and go on for his work.

The mystic started feeling sad for the man. One day he said, "You are a strange man, you don't have any curiosity, because if you just go a little deeper into the forest, you can find a copper mine. And just one day's work will be enough for seven days' food; right now, every day you have to work. Even I have started feeling sadness for you. You just go a little ahead."

The man was reluctant because he knew the forest... but who knows? Perhaps the mystic was right, because he had also been in the forest. As long as he could remember, the mystic was under the tree. Just to give it a try, not being certain if it was going to happen... But he found a copper mine. He collected enough copper, and that was really sufficient for one week.

He rested, and after one week when he came back, he was looking a little better, healthier, a little younger. He touched the feet of the mystic and said, "This time I am touching your feet not just traditionally, I am really grateful."

The mystic said, "So soon? You are a fool! If you go a little deeper, you will find a silver mine. One day's work will be enough for one month."

The man could not believe it -- his whole life he had lived in misery and suffering. But the mystic had proved right the first time; perhaps, who knows, he was right again. Or maybe the mystic was simply joking or making a fool of him, but there was no harm in going.

He went a little deeper, and found a silver mine. He said, "My God! The whole of my life I was wasting cutting wood. It was hard work, then selling was hard. There are so many woodcutters, so much competition."

He gathered some silver, and it was really enough for one month. He lived luxuriously and comfortably. After one month he came and just fell at the feet of the mystic and said, "I am truly grateful, and I am sorry that there were moments when I doubted."

The mystic said, "You have still not understood me. Go a little deeper."

The man said, "For what? I am living in luxury!"

He said, "You don't know what luxury is. Just a little further, and you will find a gold mine."
It was beyond the conception of the woodcutter to have a gold mine, but he went. Now there was no doubt: this man certainly knew.
He found the gold, and the mystic said, "This will be enough for one year; perhaps I may not be able to see you for one year now."
The woodcutter said, "No, I will come once in a while just to touch your feet. You are a man of miracles! Why do you go on sitting here, when you know so much about gold and silver?"
The next time he came to the mystic, he was looking a totally different man -- beautiful clothes, beautiful shoes -- and he had certainly become younger, healthier. He had gained weight; otherwise before he was just a skeleton.
It took a little time for the mystic to recognize him, that this was the old woodcutter. He said, "So, things are going well?"
The man said, "They are going tremendously well, but I just remembered last night... perhaps there is something more beyond this."
The mystic said, "Now, finally, I have been able to reach to your heart. Now you have hope, now you have a promising future. Yes, there is something more beyond it: a diamond mine."
The woodcutter said, "My God, why didn't you say it in the first place? Why should I waste my time with copper and silver and gold?"
The mystic said, "You would not have believed me, you would not have trusted me. You would not have gone if I

had told you about diamonds. I had to lead you slowly, slowly. Now you have come on your own to ask me, and this is a good sign. You are no longer satisfied, contented, although you are living more luxuriously than anybody else.

The woodcutter said, "That's true. I will give it a try." He went and found the diamonds. When he was coming back -- this was for the first time that coming back he also went to the mystic, to touch his feet -- he said, "Now perhaps I may not be coming at all. These diamonds are enough for my whole life. That's why I have come to touch your feet."

The mystic said, "But there is something more beyond it."

The woodcutter said, "No, there is nothing beyond diamonds. What can there be beyond diamonds? Now you are just kidding!"

The mystic said, "Believe me. Come at least once. There is something beyond diamonds."

And the second day the man appeared -- he could not sleep the whole night. He had enough diamonds to live his whole life as a king, but the next day he came. The mystic was sitting with closed eyes -- this was for the first time. The woodcutter touched his feet, but the mystic was simply as if he was a statue. He didn't move, he didn't receive his gratitude.

He shook the mystic. He said, "What has happened? You were going to show me something that is beyond."

The mystic said, "That's what I am showing you. Beyond the diamonds is your own being... just a little further on. Unless you discover the mine of your own being, you have not found anything."

The woodcutter said, "Now I can understand why you are always sitting here, under this tree, never going and bothering about diamonds. Now I will sit by your side under this tree until I find this mine you are talking about. It is very difficult. The other was very easy -- going out a little more, a little more. Now you are changing the whole direction."

While the woodcutter sat silently in the forest in the presence of the mystic -- soaking his presence in, his silence, his loving being -- the whole day passed, and when the sun was setting the man was amazed. He opened his eyes. He said, "You should have told me before -- I have been passing by here. You are not a man of compassion. For years I have been cutting wood, dragging the load on my own shoulders, and you simply sat here enjoying this inner feeling, this inner joy, and you wouldn't tell me."

The mystic said, "You would not have listened. First diamonds are needed. Now you can go home, because the mine of your treasures is within you. Just remember one thing: go on and on, never stop. There is no full stop, because every full stop is a death."

We may be able to create something better than all the utopians of the world have dreamt about, but the utopia will always exist on the horizon, which looks so close that you could reach -- just now, within an hour -- where the earth is touching the sky. But as you go closer to the horizon, the horizon goes on receding back, the distance between you and the horizon always remains the same. And this is the whole secret of growth and evolution.

Miracles are possible, but no miracle is going to be the perfection. Perfection is not possible, and it is good that it is not possible. It keeps you going, it keeps you alive, it keeps you flowing.
I am all for utopia, and I know that the ideas about utopia will change. Whatever we have achieved will not be part of utopia, but something else will become part of it. There is no other way. Man's evolution is multidimensional, his consciousness can grow to infinity, and it should grow to infinity.

Question 3
BELOVED OSHO,
THE OTHER MORNING YOU SAID YOU ARE AGAINST POLITICIANS. PLEASE TELL ME A SUCCESSFUL WAY TO BRING THEM TO A LOVING STATE OF MIND.
ALSO, PLEASE TELL ME THE POSSIBILITIES OF THE MOST CREATIVE WAY TO LIVE AND TO GET BETTER VERY FAST.

I am not against politicians; I am against the disease they are suffering from, the disease of inferiority complex. Any politician who has a little intelligence can change the whole scene. He should not be a politician, he should be a man in politics. His humanity should not be overpowered by politics. Politics should be just like plumbing, a profession. He should do it as expertly as possible, but the moment he comes home he should not bring it with him.
I used to stay in Calcutta in the house of the chief justice of the supreme court. His wife told me, "My husband only

listens to you. Just tell him that at least in the house he should not be the chief justice of the supreme court. Even in bed he's the chief justice of the supreme court. The moment he enters the house, the children stop playing, everybody starts looking busy. The moment he leaves the house, it feels like a great burden is relieved, everybody is happy and smiling. And this does not look good, this is not right. But he only knows how to order... obedience."

That night I said to the chief justice, "You have forgotten that you are a man too, you have forgotten that you love a woman. A chief justice has nothing to do with a woman. A chief justice has nothing to do with love. You have forgotten that you have children. A chief justice has nothing to do with children.

"Your being the chief justice is only a profession. But you have forgotten yourself. When you come from the court, you should leave everything in the court. Come home as a human being. You may not be aware how your family is suffering. They feel joyous when you are not in the home, and they feel afraid when you are in the home. This is not a good character certificate for you."

He said, "But I never thought about it, and nobody told me. Perhaps it is right."

And that night he apologized to the children, to the servants, to his wife. He said to them, "From tomorrow you will find me just a man. The house is not a court, but I had simply forgotten. I became so identified with my profession that I was lost in it. I tortured you all, and I have tortured myself too.

"I was wondering why my children don't love me, why my wife does not love me, why everybody looks afraid. I was

wondering what is the matter, that everything falls silent, servants who were sitting idly or playing cards just start looking busy. Now I know, it was my fault." I visited the family twice more and it was a totally different family.
The question is always of simple understanding. If you are in contact with the politicians and if you want to change them -- perhaps your are related to a politician or at least after a few years the politicians are bound to come to you for votes -- make one single point continuously, wherever they go: "Promise us only one thing -- we don't want any other promise, we want only one promise -- that you will remain a man and you will not become just a politician; that politics will be your profession, but it will not change your humanity."
Ask the politicians for only one promise, and tell them that you can take care of every other promise: "You will be in power so do whatever you want to do to improve the conditions, but as far as we are concerned, remember we want to see you as a human being, not as a politician, a president, a prime minister... no. We want you just to be one amongst us."
Take that promise, insist on it again and again; wherever they go and meet you, insist on it. Perhaps, if all over the world people start insisting on it, it may wake up the sleeping people, because it is not doing them good either. Politicians have lost love, they have lost real respect. Once they are no longer in the post, nobody cares about them; in fact, it is very difficult to find where your former presidents are. Do you know where Jimmy Carter is, and what the poor fellow is doing? You will know only when he dies.

Then a small news headline in the papers will appear, that the ex-president of America, Jimmy Carter, has died.
This will not happen if the people in posts and in power remain human. Their humanity will remain with them. And if people see their humanity, they will be loved whether they are in power or not. In fact they will be loved more when they are not in power.

Just spread understanding, the way we want to educate the whole world. I want to spread understanding to the whole world about simple problems -- it is not difficult.
I have heard that one morning in the biggest church in New York, a hippie-looking fellow entered. The archbishop was a little afraid because the hippie looked like Jesus. Perhaps Jesus was the first hippie... long hair.
And the archbishop asked the man, "Who are you?"
He said, "You can't recognize me? And you are my archbishop, you represent me; you seem to be stupid. I am Jesus Christ, the only begotten son of God." And he looked almost like Jesus.
The poor archbishop could not figure out what to do. He had never thought that in his life he is going to meet Jesus Christ. He immediately phoned to Rome, to pope the Polack, and said, "A hippie-looking man is standing here in the church and he says he is Jesus Christ."
The pope said, "My God, has he come really?"
The bishop said, "You just tell me what I should do."
And the pope said, "Just look busy and inform the police before things get out of hand."
Out of fear people start looking busy.

These politicians you think are so busy... You are wrong. I know them very closely, intimately.

I was staying with one of the prime ministers of India, Lalbahadur Shastri. A phone call came from somebody who wanted to see him urgently. Lalbahadur Shastri said, "I am too busy -- this week it is impossible. Enquire from my secretary about next week."

I said to him, "You are not busy. We have been sitting and gossipping and laughing; you are not busy! Why are you saying that?"

He said, "You don't understand politics. A politician always has to be busy. If he is not, he has to pretend; it makes him look great."

I said, "It may be that I don't know political jargon, but to me it seems to be inhuman. You are not busy. You could have called the man. You could have talked with him. You should have been human. Why should you be prime minister for twenty-four hours a day? Who chose you to be prime minister for twenty-four hours? You are prime minister when you are in the office. Here you are in the home, on Sunday, and you are not willing to meet someone who has come from far away... This is ugly. You phone him back."

He said, "You always say strange things. I should phone him? I am the prime minister."

I said, "Forget all that nonsense. You are prime minister because of these people; you are their servant. That's what you have been saying. And now your master wants to meet you and the servant says he is busy, `Make an appointment with my secretary in one week'!" I said, "Either you phone him or I am going to leave your house this very moment.

And I am going to expose you to the public, that you were not busy."
He said, "Wait, wait. I am going to phone." And he phoned, and it turned out to be nobody other than his old uncle who had come from the village, because he was very old and he wanted to see him -- perhaps he would die soon, and he may not be able to see him again.
Lalbahadur Shastri apologized to me. I said, "Not to me. Ask your uncle for an apology."
The poor old man did not know how to phone so he told somebody else to phone -- he had never used a phone. He was carrying a few clothes with him and that was all that he had brought.
And he said, "I have just come to see you. I will not waste your time. You are a busy man, but before I die I wanted to see..."
You just have to teach your politicians -- spread the understanding that they have to be more human. I am not against politicians; I am against the political profession destroying their humanity. It is possible to separate both, then they can do better, serve better. And if humanity remains beating in their hearts, we can hope that they will not serve death, they will serve life.
Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #15
Chapter title: The logic of the ostrich
26 February 1986 pm in

Question 1
HAVE THE HARDSHIPS WHICH YOU HAVE JUST LIVED THROUGH CAUSED YOU TO MODIFY YOUR PHILOSOPHY? DO YOU FEEL RESENTMENT?

I do not have a philosophy; hence nothing can make any difference to it. I have a way of life, and there is no possibility which can modify it because it is not a mind projection, it is my innermost being and its experience. Whatever happens to my body or to my mind is not going to change me.
I am the watcher on the hills.
My mind and my body are far away.
Secondly, you are asking if it has given me any resentment. That too is impossible.
I see things as they are.
If somebody is ugly it does not make me resentful.
If somebody is disgusting it does not make me resentful, it simply makes me compassionate.
I have never felt more love for America than I feel now -- for the people of America, the land of America. It is under an ugly government, a fascist government which is pretending to be democratic, but it is not; it is pure hypocrisy. I am not resentful against the government of America. Whatever they did to me I have taken note of it and I have seen their real face.
I am going to expose that face to the whole world, not out of resentment, but with a hope that perhaps this exposure may change them. Even if they do not change, they will lose face before the world. Either they have to change

themselves or they will be losing millions of people around the world who would have been their friends.
I was one of their friends.
My people were their friends.
They have unnecessarily lost millions of friends.
I feel sorry for them, but the question of resentment does not arise for the simple reason that my heart has no space for resentment, no space for anger, no space for hatred. Even if they had killed me, I would have died with immense love towards them, and that love would not be the same as Jesus Christ's.
For two thousand years Christian theologians have been misinterpreting Jesus. His last words on the cross were, "Father, forgive these people because they know not what they are doing." If you analyze this statement, it has many implications. First, you can forgive only if you have already become angry. Asking God to forgive them does not show that God is angry -- because nobody knows about God -- but that Jesus is angry and resentful. Jesus was trying his best to follow his philosophy; but that philosophy was not his way of life. That is why a great effort is needed to follow it; it is not spontaneous. So first, to ask God to forgive these people shows resentment, anger.
Secondly, the reason he is asking for them to be forgiven is very egoistic. He is saying, "They do not know what they are doing" -- he knows; they do not know. That was the whole problem for which he was being crucified; he was pretending to be the only begotten son of God, that his words were directly from God, that he knows and nobody else knows. Everybody is ignorant. He is stubborn. Even at the last moment he does not forget his stubbornness. He is

not humble. For yourself to think that you know and nobody else knows is pure egoism.
If the American government had killed me, as they had made all the preparations for, I would not have had any resentment for them because I cannot have any resentment in my heart. I could only have loved them. I could not have prayed because there is no God to pray to. If I had something to say to existence, I would have said, "These people know exactly what they are doing. Make them a little more aware so that they don't go on doing the same thing to other people.
To me it matters nothing; I have attained the ultimate experience of my life, now death does not matter. Why should I feel resentful? -- they are not stopping me from anything, they are not taking anything away from me; they cannot take away my experience, they cannot take away my being... but they know exactly what they are doing. They should not do it to others, because others may not yet have experienced the light, the innermost shrine of their being. They may still be empty, and if they are killed their life is simply wasted -- one great opportunity lost.
I have no philosophy.
I have only a way of life which is spontaneous.
I don't have a program, a discipline to follow, a certain creed to live accordingly.
I live moment to moment.
I do not look backward; I do not look forward.
I am absolutely centered in the moment -- here, now. Those two words define my way of life.

Question 2

WOULD YOU LIKE TO SETTLE IN FRANCE? AND WHAT DO YOU THINK OF FRENCH PEOPLE?

I would love to settle in the south of France, but I don't have much communion with French people; they are the most unknown people to me on the earth. The reason is that every country has developed certain characteristics; the French have developed a characteristic that they think that they are at the top as far as philosophy is concerned. It is not true, but this gives them a closedness; whoever thinks in this way becomes closed.

In India we have many languages -- thirty languages. It is almost a continent like Europe, and each language has as many people as European countries. In India, the parallel to the French are the Bengalis. They have the same attitude that their language is best, their literature is best, their philosophy is best... and they do not have to learn anything from anybody.

You will be surprised...

I have been visiting Calcutta for thirty years continually, but in thirty years I could not manage to have any communion with the Bengalis. In Calcutta, non-Bengalis were coming to see me, non-Bengalis were listening to me, non-Bengalis were becoming sannyasins. And I enquired again and again, "What is the problem? Calcutta is the capital of the Bengalis. It is their homeland, but I don't see a single Bengali."

They said, "The difficulty with the Bengalis is that they have very closed minds."

The same is the situation with the French mind in Europe. In Europe almost every other nation has thousands of

sannyasins except France. They think they do not have to communicate with other human beings; they are self-satisfied. It is a dangerous disease to be so closed.
If you know... if your philosophy is the best, if your literature is the best, if your language is the best, then too you have to share, you have to communicate. You have so many good things -- are you going to hoard them? Remember a fundamental law of life: Anything that you don't share dies. Share and it grows; share and it gets new dimensions to it.
So I am not saying the French don't have great philosophy; they have. I am not saying that they don't have great literature; they have. I am not saying that their language is not one of the most beautiful; it is. But these are not reasons to close your mind, these should be reasons to make you more open so you can share.
Howsoever great a philosophy is, it is never perfect. Nothing is perfect in this world, and you can always learn from others. You can always make it more perfect, you can always give it more juice, more life.
So I do not have much personal contact with the French people; hence I cannot say much about them. But I am going to come, and I will try my hardest to break the ice. And there must be a few people who are ready to be open and friendly. I just need a few people, and if they are put aflame, then the fire becomes wild very soon and it spreads to every corner of the country. I feel perhaps the closed mind is afraid.
I remember, I was traveling with a friend and the ticket collector came. I showed him my ticket, and my friend started looking in his bags and luggage and this pocket and

that pocket, but I saw that he was not looking in the right pocket on his coat. He was looking everywhere and I said to him, "You are forgetting to look at the right side pocket of your coat."

He said, "Don't mention it."

I said, "Are you mad? You are looking for the ticket!"

He said, "That is my only hope, and I don't want to get disillusioned so soon. If it is not in that pocket, then it is not anywhere, so I am saving that pocket; I am not going to look in it."

People become closed. Perhaps they are afraid that there may be better philosophies -- the world is big -- and there are; there may be sweeter languages, and there are; there may be better literature, and there is. It is better to keep your eyes closed so you can remain self-satisfied that you have the best in the world.

This is called the logic of the ostrich: seeing the enemy the ostrich immediately puts his head deep into the sand. He cannot see the enemy anywhere because in the sand his eyes are closed. Naturally, if there is no enemy...

I feel that the French people are ostriches. Somebody needs to pull their heads out of the sand and tell them that the world is big: "Jean-Paul Sartre is not the only philosopher, your painters are not the only painters, and your musicians are not the only musicians!"

The world is one and we should not keep apart. We should not create citadels around us; they are dangerous. They give you strange egoistic feelings and don't allow you to mix with the human beings around you.

I have heard that a Frenchman, even if he understands English, will pretend that he does not understand. Even if

he can speak English, he will speak French; he will not speak English.
This is something inhuman. It does not show the superiority of your language; it simply shows your egoistic idea.
Your language may be superior, but speak it, spread it, exchange it with people. Let others also enjoy your literature, your music, your language, your philosophy. But that is possible only if you start enjoying other people's literature, and other people's philosophies. They all have their own dimensions, and life is so vast that nobody can be exhaustive.
There is something which only Chuang Tzu has, but he is Chinese.
There is something which only Dostoevsky has, but he is Russian.
There is something which only Jean-Paul Sartre has, but he is French.
There is something only Nagarjuna has, but he is Indian.
And there is something which only Basho has, but he is Japanese.
They all are unique, incomparable.
All languages have their own different qualities, and all people have contributed to life.
But the French have lived in isolation. That isolation should be broken; it will be helpful for the whole world, and it will be helpful for the French people too. I am coming to try my best.

Question 3
WHAT DO YOU THINK OF SOCIALISM IN FRANCE AND OF THE PRESIDENT MITTERAND?

I don't think about politicians at all; they are all of the same breed. Just as you can taste the sea anywhere and it is salty, you can taste the politician -- everywhere he is cunning. It may be more or less, there may be differences of degree, but there are not differences of quality.

As for socialism, whether it is French or Indian or Greek or of other countries, socialism is a compromise. Deep down you have started feeling that communism is right, but your whole vested interests are in favor of capitalism. Some compromise is needed, some middle path between capitalism and communism. That's what socialism is; it is half-hearted from both the sides.

I would like something better than communism.

Socialism is not better than communism; no compromise can be better. It is really our failure that we cannot devise a system which is higher than communism. It is possible, there is no problem about it; we will just have to drop our few vested interests, and our society can be on a higher level than any communist society in the world.

For example, the Soviet Union has been trying for seventy years but has utterly failed; people are still poor. Although now poverty is equally distributed, that is not a consolation. Yes, it helps in a way, because now the poor people don't have any comparison. There is nobody rich so they feel equality has come -- but this is the very lowest kind of equality.

I would like a society of people who are equally rich, not equally poor. And modern science is capable, modern technology is capable of creating a society which is equally rich. But the problem is, the rich would not like it. If all are

equally rich then their egos feel hurt, then they are no longer rich. If all are equally rich, then there are going to be many problems for people who have become accustomed to a poor society -- for example, the church, which depends on the poor people; only the poor go to the church.

The rich, the educated, the cultured already know that it is all nonsense. They will not say so -- they are cultured enough, they are sophisticated; they will not say so. And if it is needed just as a formality, they may once in a while visit the church too, but they know it is all nonsense. Their lives prove that it is all nonsense; they are not living according to the principles of any religion.

Only the poor are the customers of your churches, synagogues. If the poor disappear, synagogues and churches and temples cannot exist. Only the poor go there in the hope perhaps if in this life they are not comfortable, after death they can enter into paradise, inherit the kingdom of God. Nobody asks them: What is the relationship between poverty and the inheritance of the kingdom of God? What rational relationship is there? It seems more logical that the rich people should inherit the kingdom of God because they have some experience of richness, they are experienced in luxury. The poor people have no experience of comfort, no experience of luxury. They will be in trouble in paradise.

I remember, I used to stay in a maharaja's palace in Indore. The maharaja was a very colorful person. He was dethroned while India was under British rule, and the reason was that he was making a palace greater than Buckingham Palace, better than Buckingham Palace. He had beautiful palaces in Indore, and although he was

dethroned, his son was enthroned. The maharaja was an old man and he loved me very much.
The first time I stayed in his palace, up to the middle of the night I could not sleep for the simple reason that the mattresses were so comfortable that they woke me again and again. Whenever I moved, the whole mattress moved; it was like a water bed. Finally, in the middle of the night I decided that this is not going to help, I am not accustomed to this luxury. It is better to sleep on the floor, and nobody is here to look at me.... So I slept on the floor, because up to the middle of the night I had not slept. I slept late.
The maharaja came; he saw me sleeping on the floor, and he said, "What are you doing?"
I said, "On that mattress sleep was impossible for me, for the simple reason that I was not accustomed to it."
In Mohammedan heaven there are beautiful girls who always remain fixed for eternity at the age of sixteen, and they are especially to serve the people who come into paradise. Now, what are the poor people going to do? In the Mohammedan paradise, rivers are not of water but of wine. The poor people have never tasted wine, and the religion here goes on saying that wine or any alcoholic beverage is not good, is not virtuous. What are these people going to do? They will die of thirst because water is not available at all; either you drink wine or you stay thirsty.
I have heard about a saint who lived in austerity, immense self-torture; he was a perfect masochist. He died. He had a great following. One of his close disciples could not tolerate the separation; he also died the next day. When he reached paradise, of course the first thing was to find the master. And he could not believe... under a beautiful tree

the master was sitting and he could not believe his eyes: Marilyn Monroe was naked, hugging the master. He thought, Certainly my master was one of the greatest masters. This is a proof, he is being rewarded.
He went, fell on the earth, touched the feet of the master and said, "We were right that you are the greatest master. Now I can see how much you are being rewarded."
At that moment Marilyn Monroe said, "You idiot, shut up! I am not his reward; he is my punishment."
If everybody is rich, comfortable, happy, educated, cultured, is able to enjoy music, dance, drama, and all different dimensions of higher values, who will care to go to the churches? Who would bother about politicians, because now what more can they promise? All that they used to promise, you have got.
The politicians are afraid.
They want the world to remain divided into poor and rich.
The priests want the world to be divided into classes.
They are the powerful people.
They are preventing science and technology from changing the face of the earth. Socialism is not the need; the need is for a higher form of communism. And when I say a higher form of communism, I mean a classless society -- equally rich, with equal opportunities, with no dictatorship of the proletariat, with no democracy even but only a meritocracy. People of merit should have the destiny of the country in their hands. Just as you cannot decide truth by voting, you cannot decide merit by voting. If truth was dependent on a democratic way, then no truth would ever win. Lies would win because the majority will not understand the truth.

It was said when Albert Einstein was alive that only twelve persons in the whole world understood what exactly the theory of relativity meant. Now, if the theory of relativity had to be decided by majority voting, it was going to lose. People could not even understand it. Even Einstein was incapable of explaining it to people, to laymen.

If truth cannot be decided democratically, then merit also cannot be decided by election. Merit should be decided by the acts of the person, his education, his contribution. If a man contributes to education, writes about education, gives new dimensions and new programs for meditation, for education, helps to improve the intelligence of people, then he should be given a chance to manage the education of the country -- not a politician who can manage to get more votes. And we have experts in education, experts in finance, experts in every department -- geniuses, but those geniuses have no power.

Power goes to mediocre people. This is strange. Power should be in the hands of the best; only then we can hope something good can come out of it. My own idea is something better than democracy, better than communism: a state of meritocracy. We have so many universities; these universities can supply us with all our needs, all the people we need.

Albert Einstein died in great despair because he created the atom bomb, but he could not prevent its use -- and it was used absolutely unnecessarily. The war was going to finish anyway -- at the most in two more weeks -- but President Truman was in a hurry. He was afraid that if the war ended, then how was he going to experiment with the atom bombs? So before the war ended the atom bombs had to be

dropped. They killed more than two hundred thousand people, destroyed two beautiful living cities... into graveyards. Immense suffering... Perhaps never before was such suffering seen, and the man who created it was helpless.

All the scientists of the world are simply serving the war machine. They should serve humanity; they should serve life -- not war, not death.

We have to go through an absolutely radical change.

There are many countries which are socialist because the name gives a certain respectability -- that they are not capitalist for one thing, that they are not communist for another -- they are socialist.

I also am in favor of the individual: I am not in favor of society, because we have depended on society for centuries, but all our revolutions have failed. This time revolution has to come through the individual, not through the society. Society is nonexistential. Socialism means nothing; the reality is the individual. And the individual can be changed, can be transformed, and if more and more individuals are transformed they are freed from the past conditionings, they are freed from their retardedness which has been imposed on them. If they are freed from complete discontinuity with the past and become open for the future, we can create societies which will not be socialistic, which will be absolutely individualist.

Of course those individuals will be able to love, who will be able to be together, who will be able to enhance each other's lives. They will create a togetherness -- but not something of the old society again repeated -- a very loose togetherness which keeps everybody absolutely free; a

loose network of individuals where nobody is forced to do something or to be something, but is capable of just being himself as he is -- and is accepted with dignity.

Question 4
WHO ARE THE PEOPLE YOU ADMIRE MOST?

I certainly admire my people most.

Question 5
IN YOUR OPINION, WHICH IS THE IDEAL POLITICAL REGIME AND WHICH IS THE WORST?

Fascism is the worst, and meritocracy is the best.
The criterion is anarchism. Whichever regime is closer to anarchism is better -- the closest to anarchism is the best -- whichever is farther away from anarchism is worse.
Fascism is the farthest, dictatorship the farthest; they are the worst.
Anarchism is my criterion.
The best regime can only be meritocracy, which will be very close to anarchism. Just one step more and all regimes disappear.
Anarchism... No government means absolute freedom, and freedom is the ultimate value of life.

Question 6
IS IT TRUE THAT YOU ADMIRE HITLER, AND THAT YOU ARE ANTI-SEMITIC?

I have among my sannyasins forty percent Jews.

I love Jews more than I love anybody else for the simple reason that they have suffered the most; they deserve the love of everyone. For centuries they have been suffering being killed, burned, raped... everything ugly and inhuman has been done to them. How can I be anti-Semitic? This is how your yellow journalism goes on spreading lies.

I have made a statement about Adolf Hitler which has been distorted. I have said that Adolf Hitler and Mahatma Gandhi are not very different. Immediately journalists thought I am admiring Adolf Hitler, comparing him with Mahatma Gandhi. I was simply condemning Mahatma Gandhi -- but it seems stupidity has no limits.

I made it clear why I was saying this. I was saying this because Mahatma Gandhi was not a nonviolent person. Nonviolence was his politics; he used it and used it very cleverly, but in his own personal life he was a very violent man. And I have given many examples of his violent acts which cannot be interpreted in any other way.

For example, his own eldest son, Haridas Gandhi, wanted to go to school, but Gandhi would not allow him. He was against education. He was against everything that had been invented after the spinning wheel -- and when the spinning wheel was invented nobody knows. It seems everything else that you have got came after the spinning wheel. He wanted to destroy everything after the spinning wheel; that had to be the final and ultimate technology. There is no need for any education; the three R's can be taught in the house.

But Haridas was a really talented young man. He revolted against Gandhi and he went to school, he went to college. His uncle supported him, and after university when he

came back, Gandhi closed the door in his face and told him, "To me the day you went to school against my will you died."

Now what do you say? Is it violence or nonviolence? The very effort to impose your will on somebody else is violence. And the boy had not done anything wrong; he simply wanted to be educated. He had not committed a murder. But when he came back from the university with a degree, Gandhi behaved in such a way!

He told his wife, "I don't want to see the face of Haridas again. He should not be allowed to enter the compound of the house." And in his will he wrote... because in India when a person dies his eldest son gives fire to his funeral pyre. He had not forgotten it, and he was not a man to forgive. He had written in his will, "Haridas should not be allowed to put fire to my dead body" -- even to his dead body.

Gandhi used to teach that all religions are one -- Hinduism and Mohammedanism particularly, because the political problem in India was that Mohammedans were asking for a separate country. And he wanted India to remain one simply so that it remains under the Hindus, because if the country is one, Hindus have the majority. The Mohammedans would always be second, they could never be in power. There was no possibility of their ever being in power. But he played the very cunning role of a saint -- that all religions are one, and every morning and evening he was singing devotional songs with his disciples, Hindus, Mohammedans and Christians.

Haridas was really a man of guts. I know him personally. I love the man; I always love the people who have some

rebellion in their blood, some disobedience in their very bones, some individuality in their marrow.
He had told me himself that just to see how deep this syntheses of religions was, he became a Mohammedan. Of course he changed his name. He asked the Mohammedan priest who was changing him, converting him into Mohammedanism, "Please keep my name exactly the same, just change it into Arabic." His name was Haridas; Haridas means servant of God. So he said, "Keep it exactly the same." His new name was Abdullah Gandhi. Abdullah is Arabic for Haridas; it simply means servant of God. Mohammedans were very happy that Mahatma Gandhi's son had become a Mohammedan; that proved the superiority of Mohammedanism over Hinduism! They gave him the title of Maulana; it is equal to Mahatma, a great soul. So he became Maulana Abdullah Gandhi. And Gandhi was so furious that even his wife had to tell him, "This is below you. You say every religion is one, so it does not matter whether he has become Mohammedan or if he becomes Christian. To you it is all the same. This is the time to prove that what you say you mean."
But he was so angry he could not sleep the whole night, and he said, "If this boy had died at the very birth, I would have been happy." Do you think this is a nonviolent attitude? Even the desire that he would have died, is it not a subtle desire to kill him? It is violence.
I was talking about all this when I referred to there not being much difference between Adolf Hitler and Mahatma Gandhi. Mahatma Gandhi is a hypocrite, Adolf Hitler is a straightforward violent man; otherwise, both are saints.

Adolf Hitler never smoked, he was vegetarian, he always went to bed early and got up early in the morning. What more do you want in a saint? I was simply condemning Mahatma Gandhi, not admiring Adolf Hitler. I was saying that these things became saintly in Mahatma Gandhi; that he was not smoking, that he was not taking tea, that he was going to bed early and getting up early in the morning. These things made him a saint, and the same things did not make Adolf Hitler a saint. And both are, by their very nature, very violent.

It was just a different situation in which Gandhi had to use nonviolence as a political strategy. And there are immense proofs. Before India became free, an American journalist, Louis Fischer, asked Mahatma Gandhi, "What will happen to the armies when India becomes free?"

Gandhi said, "There will not be any army, no navy, no air force. All these people will go to the farms to work."

"And what about the arms?"

"They will be thrown into the ocean."

Freedom came but nothing happened. The army has remained and is growing bigger. India attacked Pakistan because Pakistan had taken certain land in Kashmir -- and Gandhi blessed the three airplanes that were going to bomb Pakistan. Now this is the man who just a few years ago was saying all arms should be thrown into the ocean. Now he blesses... he came out of his house to bless the airplanes which were just about to fly, waiting for his blessing.

I don't see any difference... The only difference is that Adolf Hitler is straightforward, Gandhi is a hypocrite; otherwise both are saints.

Question 7
ARE YOU INDIFFERENT TO THE MISERY OF THE THIRD WORLD?

I hate poverty.
I don't want anybody to be poor in the world.
The third world consists of poor nations, backward nations, and I want all those people who have been keeping these nations poor to be punished.
All religions are against birth control; that goes on increasing the population of the world. The pope goes on teaching that birth control is a sin, and so there will be more and more poor people. Now what do you want? -- should I be responsible for it?
In my commune, in four years not a single baby was born. If people listen to me there will be no poverty. Still there is time; poverty can be completely stopped by absolute birth control for thirty years.
I am not in favor of going and serving the orphans. On the one hand you teach against birth control so orphans are created, and then you serve the orphans and get Nobel prizes. It is really good business. I simply don't want to have anything to do with this business. Poverty can be destroyed and should be destroyed. Anybody who prevents it from being destroyed is committing a criminal act and should be behind bars -- in every nation.
The poor people need not be poor if we decide only one thing: that we are not going to have a third world war. Seventy-five percent of our finances and energies are going into a third world war, which is absolutely absurd because it will destroy everybody. Nobody is going to be a winner,

nobody is going to be defeated. It is suicidal; it is not war. It has lost all meaning because you cannot win, you cannot defeat. A simple understanding that all this energy that you are wasting on nuclear weapons should move to poor countries...

Just a few days ago I saw that in the European Common Market they have so much surplus food that the problem is how to destroy it. Just the cost of destroying it is two billion dollars. It is not the cost of the food, it is the cost of drowning it in the ocean: loading it, unloading it, taking it into the ships, drowning it in the ocean. This is simply the cost... it is not the cost of the food, which will be a thousand times more. They are ready to destroy it. Every year, somewhere or other, food is being destroyed. And somewhere or other people are dying in thousands just because they don't have food, they don't have drinking water.

Just a little sanity... What is the need to destroy the food? If you are ready with two billion dollars to destroy it... perhaps it may take a little bit more to send it to Ethiopia and millions of people can be saved. But nobody is interested in anybody else; everybody is interested in money. The food has to be destroyed so values in the market don't go down. The only concern is that you can go on exploiting people... more money.

I am deeply concerned, but my concern is different from the concern of pope the Polack and Mother Teresa. Their concern is cunning; their concern is political. Their concern is to increase their numbers. If there are poor people, they can be changed, converted to the Catholic religion.

My concern is to destroy poverty completely, and just three steps can do it. One is absolute birth control for thirty years. The second is, because there is no possibility of a third world war -- that would be absolutely ridiculous -- stop preparing for it and divert the money to the poor people. And the third is that every country should make a law for euthanasia.

Just as birth control is needed on one end -- we stop new people coming in -- we can help old people who want to go out: they should not be prevented. Seventy-five years, eighty years can be the limit. After that, if the person wants to live, we will allow him to live; but if he wants to drop his body, our hospitals will help him to die a beautiful death, silent, as if he is falling into a deep sleep.

Every hospital should have a death section where there should be a meditator who can teach meditation to the people who are dying. They should remain there for one month before death, so that they can learn meditation, they can learn relaxation; they can die peacefully, happily, meeting their friends, their children, their relatives and saying goodbye to them knowingly. And then, slipping slowly into sleep, into meditation, and passing away from the body into eternity....

If these three things are done, the world can be lived like a paradise.

Question 8

WHAT HAS EVER MADE YOU UNHAPPY, AND WHAT HAS MADE YOU THE MOST HAPPY?

Nothing makes me unhappy, and nothing makes me most happy. I am simply blissful, and blissfulness is something beyond happiness, unhappiness.
Happiness and unhappiness are of the mind. They are dependent on some cause -- something makes you happy, something makes you unhappy, but it is always something else.
Blissfulness depends on nothing but your own inner being. You are centered in yourself, and that gives you such serenity, such joy, that all happiness, all unhappiness seem to be faraway echoes, meaningless.

Question 9
YOU HAVE ONLY A FEW DISCIPLES IN FRANCE. HOW DO YOU EXPLAIN THIS SCARCITY?

I am surprised to have even a few disciples in France -- but I will have more. Just let the French government allow me to enter and before they force me out I will have a few thousand.

Question 10
IT IS BEING SAID THAT YOU ENCOURAGE DRUGS; CAN YOU PLEASE CLARIFY THIS?

That is absolutely nonsense.
I am against drugs.
I have to be against drugs for the simple reason that meditation cannot grow if you are taking drugs. Drugs make you unconscious, and meditation makes you conscious. They are opposite to each other. Drugs are

needed by people who are miserable so that they can drown their misery in unconsciousness.
People who are meditating do not need drugs, because if they use drugs they will drown their blissfulness into unconsciousness and that will be absolutely irrational, unnatural. Who wants to forget blissfulness? Everybody wants to forget misery, suffering, anguish.
My whole teaching is meditation, and drugs are against it. How can I support drugs? It is a contradiction.
Lies go on being spread against me by people who do not have any argument against what I am saying, against my way of life, against meditation. They have nothing to say. All that they can do is spread lies. Every day newspaper cuttings are brought to me which make me laugh... how can people go on inventing such things?
Just the other day there was a cutting saying that the American police are after me, and I am hiding from them because there are charges against me of manslaughter, sex orgies and drug abuse.
The American government has prevented me from entering America for five years. I am absolutely willing right now to enter America, but the government does not want me. And these newspapers are publishing that I am hiding....
Is this a way of hiding, talking every morning, every evening to news media from all over the world? Is this a way of hiding? Have you seen anybody hiding in this room?

Question 11
DO YOU FEEL, AS SOME PEOPLE DO, THAT AIDS IS A CURSE FROM GOD DUE TO LICENTIOUSNESS?

It is certainly a curse from God, but not due to licentiousness. It is a curse from God because of the teachings by the church of celibacy -- which is unnatural; of keeping monks and nuns separate -- which is unnatural, which is bound to create homosexuality.
Homosexuality is a religious disease, and the church is responsible for it. God himself is responsible for it, because in the Christian trinity, God is there, the father, the son Jesus Christ is there -- and who is this guy the holy ghost? There is no woman there; it is a gay group! And I suspect this holy ghost is a boyfriend of God's.

Question 12
IF YOU WERE TO MEET POPE JOHN PAUL II, WOULD YOU HAVE THINGS TO SAY TO EACH OTHER?

I don't know about him... I have many things to say to him. I don't think he can manage to say anything to me. Most probably he will escape when I enter Italy.
While he was India I challenged him that I wanted a public debate, and like a coward he remained silent.
I will go to Italy!
He has already informed the Italian catholic news media that they should not publish anything about me -- for or against, negative or positive. Now what can this man have to say to me? I have always thought that Polacks are a little retarded, but I have never thought that they are such cowards. But this man seems to be both.

I have certainly many things to say to him, because he is one of the greatest criminals in the world today, and I have to point out every crime that he is committing. So for posterity's sake it should be taken note of that there was somebody who has pointed out who is the cause, and who is the man creating all these troubles.

I have to ask this man many questions. I know perfectly well that he has no answer for anything because for twenty centuries none of the popes has been able to answer anything. Even Jesus Christ had no answer for anything... just making statements without any rational support, without any arguments.

Jews are not such hard people. I have come to know them very closely. I have been joking about them continually, but they have not even felt offended. I don't think they would have crucified Jesus if he had rationally supported his statements. His statements were just outrageous. "I am the only begotten son of God." Now what support of reason, evidence, has he got? Has he got any certificate? And if Jews -- who are not hard people, but very loving and soft -- even if they had to crucify him, the reason must have been that he was becoming a pain in the neck. Just an uneducated guy talking nonsense... he neither gives any evidence nor remains silent. He must have been too much of a pain. Finally they decided it was better to get rid of him.

They got rid of him and since then they have been sorry because they lost the biggest business that their own boy created! Christianity is the biggest firm in the whole world; no business firm can compete with it. And their own boy did it, and they missed the chance.

I have to ask the pope many questions. And I would like him to gather courage and encounter me in the Vatican in front of all his cardinals and bishops and archbishops and priests and all his followers. I want to ask these questions to him in front of his own people, so they can also see the emptiness of the representative of God who is infallible. But I don't think that he has anything to ask me. It is going to be a great event in the history of Christianity if he gathers courage and is able to receive me in the Vatican and answer my questions.

But I am suspicious. I don't think that this man is man enough. He is just hollow, nothing is solid in him. It is one thing to talk to the Christians, to the Catholics who believe in you, who cannot question you, who cannot doubt you; it is a totally different thing to talk with me. He will have to prove every single word that Christianity stands upon.

But right now he is showing his cowardice by preventing the news media from letting Italy know that I am coming to Italy. He is so afraid he is telling the news media not even to write negative articles against me, because even that will make people aware that I am here.

I have my own ways. All the news media are going to report about me; even the Catholic news media are going to report about me. They will have to, because I am going to hit everybody from God to the Polack pope as hard as possible, and I will remain in Italy until the whole country becomes aware of me. I will move to every city and talk to people directly. I may even choose to remain there forever.

Question 13

DO YOU HAVE CHILDREN? DO YOU WANT CHILDREN?

I don't have children, but I love children. And I want it to be known that it is good to love children, but it is not good to have children.

Question 14
DO YOU BELIEVE THAT THERE WILL BE A NUCLEAR WAR SOON?

No. There is no possibility of any nuclear war soon -- or later.
The nuclear weapons themselves have stopped the possibility. The war is going to be so total, it has lost its meaning.

Question 15
DO YOU SUPPORT THE DEATH PENALTY?

No. I don't support the death penalty for the simple reason that if somebody murders a man and you kill that man as a penalty... He has committed a crime, and now the society is committing the same crime as a penalty. By your penalty the man who has been murdered is not going to come alive. By your penalty, whereas there was only one man murdered now there are two men murdered. This is sheer nonsense. The person who has murdered...
You are not being fair; you are simply taking revenge. If you were fair, you would send the murderer to a psychiatric home to be taken care of. Something is wrong in his mind,

something is wrong in his psychology for which he is not responsible. He can be treated.
Not only am I against the death penalty, I am against all kinds of punishment, because punishment does not change the person; in fact it makes him a harder criminal.
Every crime is basically something to do with psychology. The man's mind is not in the right shape; he needs care, he needs compassion. He needs the support of society so he can return into the society with dignity and respect.
Up to now we have been very murderous, we have been barbarous. Civilization has not happened yet. The death penalty and all kinds of punishment simply prove our barbarous approaches.
A civilized humanity will treat people who are criminals. They need to be sent to the hospitals, psychiatric hospitals, not to the jails.

Question 16
WHAT KIND OF FUTURE DO YOU WISH FOR THE MOST?

A future where every individual is absolutely free from religion, from nation, from race, from color, where every individual is given equal opportunity to grow into whatsoever he wants. A future where no marriage exists, where love is the only law, children are taken care of by the community, and people can be together as long as they love. The moment they feel the breeze of love has passed, they can depart in friendship, in gratitude. A future where people will not be exploited by religion, by politics, where people will be allowed to be happy and rejoicing.

Misery should be thought to be unnatural, and blissfulness should be thought natural -- where people will be singing and laughing and dancing.
I don't want anybody to hope for a paradise beyond death. I want us to create paradise herenow, on this beautiful earth. This is the only place in this vast universe where life exists, where consciousness exists, and where a few people have been able to become Gautam Buddhas.
I would like everybody to reach to those heights of Gautam Buddha, of Lao Tzu, Zarathustra, so that all fear of death disappears and everybody knows that his inner being is part of eternity.

Socrates Poisoned Again After 25 Centuries

Chapter #16
Chapter title: Only idiots are consistent
27 February 1986 am in

Question 1
YOU ARE SURPRISING AND SHOCKING PEOPLE BY ALWAYS GIVING CONTRADICTORY ANSWERS TO GERMANS. WHY DO YOU WANT TO STUDY THE QUESTIONS NOW BEFOREHAND?

Just so that I can surprise you.

Question 2

YOU ONCE SAID THAT TO THE SAME QUESTION YOU CAN GIVE A THOUSAND DIFFERENT ANSWERS. SO WHY DO YOU WANT TO PREPARE FOR AN INTERVIEW?

I never prepare for an interview. I simply want to see the questions to avoid you feeling embarrassed by my answers. If I see a stupid question I'm going to call it stupid. Not to hurt you, not to make you feel embarrassed I just look at your questions.
There is no need for me to prepare.
If I know I will answer; if I do not know I will simply say, "I do not know."

Question 3
ARE THERE ANY QUESTIONS YOU ARE NOT ABLE TO ANSWER? ARE THERE ANY QUESTIONS YOU DO NOT WANT TO ANSWER?

There are no questions which I do not want to answer, but there are millions of questions I cannot answer for the simple reason they do not interest me; they don't come into my world view. For example, if you start asking about biochemistry, physics, mathematics, I don't know, I cannot answer them... but they are not concerned with my way of life and my teachings.
Whatever is concerned with my teachings, I am always ready to answer it as fully as possible.

Question 4

YOU ARE ALWAYS CONTRADICTORY, AS YOU SAY. DOES THAT MEAN YOU ALWAYS CHANGE YOUR MIND?

If I had a mind I would not be contradictory. Mind is a computer. No computer ever contradicts; it gives always the same reply, it is always consistent.

My state is of a no-mind.

The mind is there for utilitarian purposes; for example, I am using it now to answer your questions. But my own being is beyond the mind; it is a state of no-mind.

I contradict because life goes on changing. If you ask me in the morning I will say, "It is morning"; if you ask me in the evening, do you want me to say it is morning just to be consistent? I will say, "It is evening."

I say only that which is the case. It does not matter whether it contradicts anything said in the past. When it was said, it was absolutely true for the moment; what I am saying this moment is absolutely true to this moment. And there is no reason why you should bring those two different moments, two different situations together, and get unnecessarily puzzled that they are contradictory.

Do you remember your own childhood? Have you not been contradicting yourself by changing your clothes every year? If you were still in the same clothes you had when you were six months old you would be really cute and very consistent!

I do not think consistency is an intelligent value. Only idiots are consistent, because they cannot see the changing climates, they cannot see the changing details of life. It is

changing every moment. The more intelligent you are, the more you will be changing with it.
I am not a logical person, I am existential.
One who is existential is bound to contradict a thousand and one times, yet his contradictions simply show his intelligence.

Question 5
HAVE YOU EVER BEEN WRONG?

Just this time, answering you.

Question 6
HOW SERIOUSLY DO YOU TAKE YOURSELF?

I don't take seriously either myself or anybody else -- particularly you.

Question 7
WHY ARE ONLY YOU ENLIGHTENED AND FOR EXAMPLE NOT ME, OR THE POPE, OR THE WHOLE WORLD?

Why are only you the journalist? why not me? why not the pope? why not Ronald Reagan? Do you think these are questions worth answering? That's why I have to see them. Idiots are all around. One thing I must say: there was another man who was enlightened who died just a few days ago, J. Krishnamurti. Without him I am feeling alone.
The question of "Why?" you should ask yourself. Why are you miserable? Why are you sleeping when you have the

capacity to be awake? Perhaps you are having a beautiful dream: perhaps you are making love to your neighbor's wife, and you don't want to be awakened.
I simply decided that if sleep is going to be my existence, it is not for me, because it is almost close to death. Either I have to be awakened or dead, but I will not be in the limbo of a sleepy existence.
When you move like a robot, work like a robot, live like a robot and one day die like a robot, you have not decided it. The burden is on you to prove why you have not decided to be enlightened.
And you have some guts. You are asking me... It is only a question of decision, decision to be free, decision to be awake, decision to be blissful whatever the cost. You are not ready to pay the cost; that's why you are not enlightened.
The cost means I had to lose my family, I had to lose my nation, I had to lose my religion, I had to lose everything. But I was ready: whatever the cost I am going to be enlightened. It happens only in your absolute aloneness, and for that aloneness you have to drop many things which you think are very valuable. You have to drop respectability, you have to drop ambition, you have to drop false knowledge, you have to drop your ego.
If you are ready to do it, you can become enlightened this very moment. Not even a single moment does it have to be postponed.
Enlightenment is your nature.
You already have it; you are just not aware of it.

Question 8

DID YOU EVER HAVE ANY FEELINGS OF HATRED AGAINST ANYBODY OR ANYTHING?

I don't have any feelings of hatred or anger against anybody -- and now it is impossible to have them. Once you are awakened you cannot go back; otherwise, just to hate you I would have gone back!

Question 9
ARE THERE ANY OUTSTANDING PERSONALITIES YOU WOULD LIKE TO MEET?

No, there is nobody. You are the only outstanding personality I am meeting.

Question 10
WHO, ACCORDING TO YOUR OPINION IS THE MOST IMPORTANT CONTEMPORARY?

I have just said, J.Krishnamurti.

Question 11
WHY ARE YOU SO CONVINCED ABOUT BEING ON THE RIGHT WAY?

Because I am on the right way. Why are you convinced that you are a man or a woman? Why are you convinced that you are alive and not dead? When you have a headache what makes you convinced that it is really there and you are not just imagining it?
I am simply on the right way.

My eyes are open, my vision is clear.
In my whole life I have never for a single moment thought that I have done anything wrong. Half a century is enough to prove that I must be on the right path.
The people who are not certain whether they are on the right path or not are certainly not on the right path -- uncertainty is a proof. Rightness has an autonomous authority; it does not depend on any other reason. Just to be on the right path... everything proves you to be right. There is not a single doubt which has arisen in me in my whole life about my path, about my way of living. Even if the whole world says I am wrong, it will not make any difference at all. I will still be right, because the question is of my own inner feeling, my own inner authenticity, my own inner authority.

Question 12
THE RELIGION OF RAJNEESHISM IS DEAD. WHAT HAS SURVIVED?

Every flower has to die if it is not a plastic flower. Only plastic flowers live for centuries.
All the religions that have lived for centuries are plastic. The real flower may have been with Gautam Buddha, but it died; it had to die -- and what remains afterwards is the fragrance. If you have sensitivity enough you can still smell in the air all those people who have blossomed on the earth. They are still your contemporaries.
The person who lives in your time may not be your contemporary, but the person you feel, experience, the person who moves your heart into a dance is a

contemporary. To me Buddha is a contemporary, Lao Tzu is a contemporary, Bodhidharma is a contemporary, Zarathustra is a contemporary. I can still taste their experience because it is my own experience too.
Rajneeshism is dead. I wanted it to be dead before I drop my body. This has happened for the first time... and I wanted it to happen because I wanted to be certain that only the fragrance remains, not a dead structure, because the fragrance cannot be represented by the priests and the popes, and the fragrance cannot create religions. It may once in a while touch a man and drive him almost crazy with joy....
But Gautam Buddha did not allow the religion to die before his eyes; he forgot that what he is teaching, the priests will distort. They will create a structure which will be absolutely against him.
Buddha has said, for example -- his last words were, "Don't make any statues of me. I am not a god. And do not worship me, because I do not want you to be reduced into a lower status. You can love me, but you cannot worship me. Love does not need statues and temples."
But the day he died just the opposite happened. It is very surprising: he was the only man in history who said, "Don't make my statues" -- and in the world there are more statues of Gautam Buddha than anybody else. There was a time when there were only statues of Gautam Buddha and in a few languages like Arabic, Urdu, Persian, the word `buddha' became synonymous with statue. His were the only statues, so in Arabic and Urdu BUDH -- that is their way of calling Buddha -- means statue, and

BUDHKANNA means the temple where the statue of Buddha is stationed. This is just an example.

On everything they went wrong. Buddha had said, "You should be vegetarians -- but if an animal dies a natural death you can eat his meat too because you are not killing him." And he was very logical too; he just forgot that his being logical was going to be exploited by the priests, by the followers.

Now you will find in China, in Korea, in Japan, in Sri Lanka, in Burma, in every hotel, a big board with the writing: Here only dead animals' meat is sold. The whole of Asia is Buddhist, except India. How did so many animals die? -- that is the mystery.

Animals are very obliging, and I have asked the Buddhist priests, "If you eat only the animals who die naturally, then why all these places for killing animals? Why does all this hunting go on? You are all Buddhist, the whole country is Buddhist, so no animal should be killed; you should wait for his natural death." Buddha was logically right that if an animal is dead then it is almost vegetable, there is no harm in eating its meat; you are still nonviolent.

But life is not logical; life has its own very subtle ways of bypassing all logical systems. Seeing the situation, I declared Rajneeshism, the religion, dead before my eyes. Now there is no Rajneeshism, but only a fragrance. You cannot catch hold of it in your fist; you cannot make a dogma out of it.

You can enjoy it, you can love it, you can sing it, you can dance with it and it will not be a bondage to you; it will bring more and more freedom to you.

And now it is never going to die.

Once it has died, now it has become an eternal fragrance.

Question 13
WHICH TERM IS MOST CHARACTERISTIC OF YOU: PHILOSOPHER, THINKER, MESSIAH, REBEL, REVOLUTIONARY OR GENIUS?

None of these terms categorize me, because I am a simple human being -- awakened, alert, self-realized. Remember me just as someone amongst you... not holier, not higher. I don't belong to these big categories.
I belong among the very ordinary human beings who have no categories.

Question 14
DO YOU HAVE DREAMS? AND WHAT SORT OF DREAMS?

I do not have dreams. Once you are beyond the mind, dreams disappear. Dreams are the repressed part of your mind. I have never repressed anything; if I wanted to call you an idiot, I have called you an idiot. I don't have to dream to call you an idiot.
I live life fully and naturally without repressing anything in it; hence there is no material for dreams. For thirty years I have not dreamt at all. My sleep is as profound and deep as it can be, with only one difference: the innermost core of my being still remains awake like a flame burning in a dark house.

Question 15

IS THERE ANYTHING IN YOUR LIFE THAT YOU NOWADAYS REGRET?

No -- because I do everything with such totality that no part is left out of it. Regret happens only when you do something halfheartedly, when you are in a state of either/or: to do or not to do.

To marry this woman or not to marry this woman... Whatever you do, you will repent. If you marry, then the other half which was saying "Don't marry" will take revenge, and that will be the repentance. It will continuously say to you in each situation when the woman does not fit with you, "Look, I have been saying to you, `Don't marry this woman,' but you didn't listen. Now suffer!"

If you don't marry the woman, then too you will repent your whole life because you missed an opportunity. Who knows... maybe that was the woman who was made for you. You will marry some other woman and there will always be a comparison. Of course in comparison the first woman will be the winner because you never married her, so you don't know her. The one that you have married you know, she is horrible; that other woman was really a beauty, was not of this world. The more your wife will prove horrible, the more the other woman will become otherworldly, divine, a great poetry, a song, a great ecstasy. But this will be repentance.

I never have any either/or. I simply see a thing and if my totality wants to do it, I do it; if my totality rejects it, I reject it. There is nothing left over for dreams, for repentance, for even looking back. I never think of the past

and I never think of the future; the future is nothing but a projection of the past -- better, modified, but still the same past. From where can your future come? It will be your past painted in a better way. Your woman has a better nose, beautiful eyes, is really sweet, soft like butter... but these are all ideas coming from your past that you are projecting in the future.
I don't have any future, and I don't go into the past.
Children always think of the future because they don't have any past, and old people always think of the past because they don't have any future. Old people go on describing the beauties of the past that they have never experienced, but they believe they have experienced the golden old days, the golden childhood.
I have nothing to repent.
I simply live the moment and move on.

Question 16
IS THERE ANY POINT IN HAVING REGRETS?

There is no point at all, except in your ignorance...
It is wasting the present, regretting the past: the past you cannot undo but you can waste your present. And tomorrow you will regret that you wasted the whole day unnecessarily and again you are doing the same thing; you are again wasting the present.
All that you have got is the present; you can regret, you can imagine, you can dream -- or you can live.
My suggestion is, please live. What has happened has happened, it makes no difference any more. You are alive,

the climate is good, why bother about unnecessary things? Enjoy the moment.

Question 17
DO YOU MISS THE ROLLS ROYCES?

I never miss anything. But it seems the whole world is missing my Rolls Royces. It is a very insane world. When the Rolls Royces were there, they were jealous; now that they are gone, they are missing them. I am simply left out! They may be again there, and people will start feeling jealous....
Just the other day a few beautiful photographers were here. All my people tried to prevent me from being photographed by the side of a Honda, but I insisted that this picture should be taken. The Honda does not belong to me; neither did those Rolls Royces. But let people at least enjoy; they will feel good. It is very strange that people's minds should be concerned about things with which they have no concern at all.
I am reminded of two alcoholics on a full-moon night, completely drunk. They were lying down under a beautiful tree, and the full moon came up.
One man said, "I would give any price for this moon. I am ready to purchase it."
The other man said, "Forget all about it, because I am not going to sell it at any price."
The question of selling the moon does not arise. They were drunk... but it seems everybody is a little unconscious. I have never asked what happened to those Rolls Royces; even when they were there I never went to see all of them

together. Every day when I went for the morning talk or the evening interview, one car was brought to me. It does not matter whether there are ninety-three, or nine hundred, or nine -- or none. But the whole world was concerned about the Rolls Royces.

One bishop in America was continually condemning my Rolls Royces in his sermons. When I was ordered to leave America, he immediately telegrammed me, "Now that you are going it will be a great act of charity if you can give one Rolls Royce to my church" -- and this was the man who was continually condemning. All the condemnation was nothing but deep jealousy.

Now, seeing the picture with the Honda, millions of people will feel relaxed. They don't know that neither the Rolls Royces belonged to me, nor the Honda. I don't even know to whom the Honda belongs; it was just standing there on the road.

I do not miss anything. You miss things only when you don't live them. And why should I miss? -- wherever I am there is paradise, you can see, and wherever I will be there will be paradise. And if the world is too worried about ninety-three Rolls Royces, I can make it one hundred; I can tell my people to start collecting again.

It is not only that I am crazy; I have one million crazy people around the world. One hundred Rolls Royces is not a big problem... And immediately you will see that people are sad, jealous, and thinking that Rolls Royces don't fit with spirituality. I don't see that there is any contradiction. Sitting in a Rolls Royce I have been as meditative... In fact, sitting in a bullock cart it is very difficult to be meditative; a Rolls Royce is the best for spiritual growth.

Question 18
IF YOU DON'T MISS SHEELA, AT LEAST DO YOU EVER THINK ABOUT HER?

Who is Sheela? I have one million sannyasins; you can't expect me to remember the names of all my people. I recognize them by their faces, I recognize them by their eyes, I recognize them by their laughter.
I don't know about whom you are asking. You should bring a picture and then ask the question.

Question 19
WHAT DO YOU KNOW ABOUT SWITZERLAND?

I have never been there. Only one thing I know: I have many Swiss sannyasins -- thousands -- and beautiful communes in Switzerland. I have seen my sannyasins from Switzerland: they are the cleanest...!
Switzerland is a little piece of the Himalayas -- smaller mountains, but still the same quality and the same scenery. It must be a beautiful country; I have seen the beauty of its people. And I respect Switzerland: for one hundred and forty years they have not fought a single war. That shows they are not psychologically sick. They are living in an earthly paradise; if they can also learn how to live in the inner paradise, they will be the most happy people in the whole world.
And I am going to go there. Every government is worried. Cabinet meetings for an entry visa? -- nobody has ever heard of it. And parliaments deciding whether I should be

allowed in or not... And I am coming unarmed, not with an army -- but every country wants to decide, wants to take time, and they go on telling my people that we are considering whether to allow this man in or not.
Newspapers all over the world, in all the countries where I have applied for an entry visa -- just for a tourist visa -- are publishing that I am a dangerous man, don't let me in. Certainly I must be a dangerous man; so many people cannot be wrong.
If they have secret cabinet meetings to decide... and not only that, governments are asking other governments. For example, every government is asking India if they should allow me in or not. Every government is asking America if they should allow me or not. And every government is asking Germany... Germany has ordered that I should not be allowed in, and if Germany is so afraid -- one used to think that Germans are brave people -- if they are afraid, then naturally everybody is going to ask, "What are your reasons for rejecting this man?"
So it is taking months to get the bureaucracy moving. Even if the top man decides that the visa should be given, somebody in the bureaucracy stops the process, stops the file, because he is a fanatic Catholic, a fanatic Mohammedan, a fanatic Hindu, or a fanatic communist, and then the whole process has to begin again.
This does not seem to be really a free world. It seems there are prisons in the name of nations, and you are not free to move amongst human beings. And I am not asking them -- their own people, thousands of my sannyasins in their own country are saying, "We have invited him." But they are being delayed... Parliaments can delay, but they cannot

stop. I will find a way to enter every country. If they stop me, then there are courts, and my sannyasins will go to the courts.

Just for a tourist visa you ask parliament, you have secret meetings with the cabinet? -- and for a man who is not going to do any harm to anybody, who has never done any harm. I will be coming to Switzerland, and before I come to Switzerland you can do as much harm to me as you can manage.

I can see from your questions... that's why I want to see the questions just five minutes before I come to answer them: your questions show your mind.

So do as much harm as you can. Create the atmosphere that "the man is dangerous; it is easy to let him in, it will be very difficult to get him out." I am enjoying this whole scene.

Looking at your questions I did not cross out a single question for the simple reason that you should be given as many hits as possible, so without any guilt you can go back and go on writing against me. And you can invent, you can tell lies... all yellow journalists are doing that. Your questions show that you are a yellow journalist.

These questions are not philosophical, these questions are not religious, and these questions are not concerned with the mysticism of life. You think that by your questions you are going to catch me. You are wrong. Through your questions, I am going to catch you.

And I hope that then, when I am in Switzerland, you will not be cowardly. You should come again with the worst questions you can find -- and next time when you come I

will not look at your questions, because now it is settled that I can say anything I want to say.

Question 20
WHEN DID YOU HEAR FOR THE FIRST TIME OF THE EXISTENCE OF SWITZERLAND?

In what way does it matter? I heard of it four hundred and four years or four thousand and four years before Jesus Christ was born -- on the first of January, Monday, six o'clock, early in the morning. It was created in front of me; I am the only witness.

Question 21
DO YOU KNOW THE NAME OF A SWISS NATIONAL HERO?

Do you have heros too? A country which has not been to war for one hundred and forty years cannot have heros. Heros are born out of war; without war there are no heros -- unless you count as heros film stars, pop singers, football champions, boxing idiots. I don't count them as heros. And I respect Switzerland that it has no war heros; just simple human beings are enough. Who needs a hero? What are you going to do with a hero?
Adolf Hitler in his autobiography writes, "The bigger the war, the bigger the heros that are created." Naturally he wanted to have the biggest war, and up to now he is the biggest hero. You may hate him; that does not mean... He managed to create the biggest war in the world; only now

Ronald Reagan can beat him -- and I think this cowboy actor is going to beat him. He must be boiling within to write his name in golden letters in history. But he should remember that after the third world war there will be no history and no heros and no humanity. Adolf Hitler is going to be the last hero. Now there is no way to defeat him. Switzerland is full of nice people, beautiful people, living silently and peacefully -- it is the country which has the lowest crime rate. Don't ask me about the heros; I would rather say Switzerland is a hero amongst the countries.

Question 22
DO YOU KNOW THE NAMES OF ANY FAMOUS SWISS?

I will have to enquire from the names of my sannyasins -- they are the only famous Swiss people. Right now I remember only one name, because he is a connecting link between me and the Swiss sannyasins. His name is Pragyan. I think only of my people.

Question 23
ARE YOU FAMILIAR WITH SWISS CURRENCY?

I am not familiar with any currency. I have not touched money for thirty years. My people take every care of me. I don't even have pockets in my robe. When I first told my tailor thirty years ago, "Don't make pockets," he said, "What are you saying? Then when you need to carry some money or something, where will you keep it?"
I said, "From now on money is dead to me."

He said, "You are crazy and you drive ME crazy. Money is dead? But the pockets are harmless; let them remain because by chance you may need to carry something." I said, "No."

For thirty years I have not touched money. For five years I have been in America and I have not even seen a dollar bill. There is no need. I have never purchased anything, I have never gone to any shop. My people love me, I love them; they understand what my needs are -- which are not many -- and they take care of me. Even before I feel the need of something, somewhere some sannyasin has already felt it. When I came here one of my sannyasins, Prem Hasya, was worried because all my watches that sannyasins have presented to me -- and I have given them to a trust, I don't possess anything -- have been captured by the American government. She was worried that I may be without a watch. I don't really need a watch; somebody wakes me up, somebody tells me, "Now come to the lecture..." I don't need a watch; when I have to finish the lecture depends on my bladder. When it becomes as unbearable as poverty, chastity, obedience, then I finish it. I came without a watch... and immediately somebody was ready with a watch.

When you are in deep communion whatever you need is immediately felt by the people who love you. That that need is there... and they immediately try to make arrangements for it. Existence has been taking care of me, and thirty years' experience shows that my trust in existence is absolutely right. I have never missed anything. I have never been in a situation where I needed something and it was not there.

I don't know anything about Swiss currency, and I don't think I will ever know anything about Swiss currency. I will be in Switzerland; as far as the currency is concerned, my people will take care of it. You should not be worried about it.

Question 24
DO YOU KNOW THAT THE SWISS SANNYAS COMMUNE IN ZURICH WENT BANKRUPT, AND DOES THAT CHANGE YOUR MIND ABOUT COMING TO SWITZERLAND?

Every commune should go bankrupt, because that will help people to move on their own and not depend on the commune.
It does not change my mind; nothing changes my mind. They did really well. Live so luxuriously that you can go bankrupt. Only misers don't go bankrupt -- but they go liferupt. Choose between bank and life: my choice is life. Who cares about banks?

Question 25
WHERE DO YOU INTEND TO STAY IN SWITZERLAND?

My people have already arranged many places. It must be somewhere palatial where I will be staying -- but I don't have any idea. They have twelve places, and when I go there they will show me the pictures of twelve places: whichever I want. But I have told them, "You can choose. You know my needs, they are not much; even a small

house will do. But it should have a big lawn where people can come and I can meet them."
And Switzerland has beautiful places, beautiful houses. There is no scarcity of beautiful houses in Switzerland; that is not the question. The question is the boundary: whether the Swiss government has guts enough to let me cross their boundary. That will be decided soon. If they say no, then they will have to fight in court for saying no to a person who has done no harm to Swiss law, to Switzerland, who has never been to Switzerland. This will simply degrade their reputation in the world.

Question 26
DO YOU ALWAYS READ THE NEWSPAPERS, AND DO YOU WATCH TELEVISION?

For seven years I have not read anything -- no book, no newspapers -- and I don't watch television. My eyes are more precious and I don't want to destroy them. My eyes are to watch the trees and the stars and the oceans, not stupid programs on television.

Television is one of the things which is medically absolutely wrong... because light comes directly into your eyes. It is easier than reading, because you are just sitting and watching; so people go on watching for hours and burn their eyes. Small children are burning their eyes. Science has to be a little more alert. Television should be changed a little. In a movie your eyes are less hurt because the screen is not the direct source of light; it simply reflects light. The same is possible for television... or some other way... But

eyes should not be in contact so closely with a direct source of light.

I don't watch any television and I don't listen to any radio. I live in utter silence and joy and peace. I don't have to entertain myself. It is for miserable people to look for entertainment; it is for people who want to forget themselves... so they go to the movies, look at television. And I have no interest in what goes on in the world, because it is the same: for centuries the same stupidities have been reported.

I used to live in a place and a doctor who had gone a little cuckoo used to come every day to my house -- he was living just across the street -- to read the newspaper. One day, to see whether he is really cuckoo or people just think he is cuckoo, I gave him a one-year-old newspaper. He read it from the beginning to the very end.

I asked, "Do you realize it is a one-year-old newspaper?'

He said, "I realize... but what difference does it make? The same things go on happening every day, the same murders, the same rapes. Names change -- but the same politics, the same exploitation of people, the same wars. So you need not worry... you can give me any newspaper; I have simply to pass my time."

I said, "The people who think you are cuckoo are cuckoos. You are a very sane person."

He said, "That's what I say to them, but nobody listens."

No, I don't read any newspapers. If something significant happens -- something that my secretary feels is significant and I should be made aware of it -- then she brings a cutting. That too I don't read; she reads it. For example, the death of J.Krishnamurti: she brought the cutting. I was

more shocked by the news than by the death. A man like J.Krishnamurti dies, and the papers don't have space to devote to that man who for ninety years continuously has been helping humanity to be more intelligent, to be more mature. Nobody has worked so hard and so long. Just a small news article, unnoticeable -- and if a politician sneezes it makes headlines.

Question 27
YOU LIVE IN YOUR OWN WORLD, SEPARATED FROM "COMMON PEOPLE." HOW CAN YOU KNOW THE WAY OF LIFE OUTSIDE YOUR OWN PLACE?

Who says I live in my own world? My own world consists of my own people. Their number is not small, and they have all kinds of talents, all kinds of educations, different personalities. One million sannyasins -- that is my world. All those million sannyasins are increasing; there must be at least three million who are sympathizers, who are ready to become part of my world.
I am not living in a cave, and anybody who wants to enter into my world needs no passport, no visa.
I am ready to take the whole world into my world; that's my very effort. That's why I know the human mind, its functions, its different strategies of keeping people asleep. One day I was asleep and part of the whole world. Today I am awake. I have known the sleeping mind within myself; I know the awakening within myself. I am certainly richer than you. You know only one dimension of your being; you are ignoring the other dimension. And I am not a recluse living in a cave or a monastery; I am moving in the world.

But basically my people are my world, because my people have shown courage and I feel responsible for them.

Question 28
IS THERE ANY PERSON YOU CALL YOUR BEST FRIEND?

I have friends and to everyone I say, "You are my best friend." And when I say it, I mean it; I sincerely and authentically mean it. Everybody who is my friend is my best friend; below best is not worth calling a friend. So I don't choose and have a hierarchy that these are my best friends, and these are a little less best. I have only best friends, and it is impossible for me to choose one.

Question 29
CAN YOU STOP THINKING?

Now this is what I call an idiotic question! You should ask me, "Osho, can you START thinking?" As far as stopping, I did it thirty years ago; since then I have not thought. You ask the question, and your question gets the response. That is the only moment when I use thought. When nobody is asking me anything there is nothing to think about. My whole being is so full of ecstasy, there is no space for stupid thoughts to move around.

Question 30
IS THERE ANYBODY YOU ARE GRATEFUL TO?

There are millions of people I am grateful to. All the people who have been receptive to me, who have opened their hearts in deep trust -- I am grateful to all of them. They have welcomed me into their very being. They have not left any privacy, any secrecy; they have shown me whatsoever they are, and I am grateful to all these people. These are my sannyasins. I call them my best friends.

Question 31
WHERE IS MANKIND GOING TO? IS THERE ANY HOPE FOR MANKIND? AND IS THERE ANY POINT IN SURVIVING?

Mankind as a whole is going towards its ultimate graveyard. But there is hope... it has not reached the graveyard yet. It can be stopped; its route can be changed, its inner being can be changed. And there is certainly a point in doing it because this is the only place in the whole vast universe where life has blossomed and consciousness has arisen, which is the most mysterious and the most valuable thing existence has been able to produce.
This earth is the very hope of existence. If this earth becomes a graveyard... then the whole universe is already a graveyard. Millions of solar systems, millions of suns and millions of planets are all dead; on this small planet existence has succeeded in evolving to the point of becoming a Gautam Buddha. And that gives a tremendous hope that everybody can become a Gautam Buddha.
There is a point... mankind has to be stopped, and I am working with my people to stop mankind from destroying

itself. And I am absolutely certain that the forces of life are far greater than the forces of death.
We are going to win.

Question 32
WHY DON'T YOU HAVE CHILDREN OF YOUR OWN BLOOD?

The world is already too populated. To have children is a crime -- and the very idea of your own blood is possessive, monopolistic, capitalistic. Why my own blood? What speciality has my blood got? The blood of a beggar and the blood of an emperor are not different; it is not that the blood of the poor is water and the blood of the emperor is pure gold.
I love children; it does not matter to whom they belong. In fact, it is easier to love the children of other people than your own children; they are such a pain in the neck. To love somebody else's children is perfectly good: they are always nice, beautiful, angels. But if you are thinking of your own blood, those same angels will turn into devils.
I love children -- and there are so many children in the world, what is the need to create my own children and go through this nuisance? When other people are going through the nuisance, I can just enjoy the fragrance of the children. And particularly at this time every intelligent person should stop producing children, adopt the children of the poor, find beautiful children who are dying of hunger.
But my love towards children is just like loving flowers. I love flowers, but that does not mean that I have to pluck

those flowers and bring them into my house and decorate a flowerpot. That is ugly.
Wherever I meet children, I have immense love towards them, but that is enough. I don't cut their heads off and collect them in my room. Alive I cannot tolerate them; dead... it won't look right. And what need have I? -- I have so many sannyasins who are everything to me. They are my family, they are my friends, they are the ones who are my children. There are elderly sannyasins who are my fathers, my uncles, my mothers. I have got so many people, such a big family -- and one which has never existed in the world before.

Question 33
IS THERE ANYTHING FUNDAMENTAL WE HAVE NOT YET DISCUSSED, ANYTHING YOU WOULD LIKE TO LET THE WORLD KNOW?

Unless you ask I have nothing to say. On my own part I am absolutely silent. Silence is the only thing that I have not said -- which cannot be said.

Question 34
IS THERE ANYTHING SPECIAL THAT PEOPLE SHOULD KNOW ABOUT YOU, OR IS THERE ANYTHING UNKNOWN ABOUT YOU?

There is nothing unknown about me. But one thing you must make Swiss people aware of about me: I am a dangerous man.

Question 35
DO YOU ENJOY BEING BHAGWAN? AND IS THE NAME BHAGWAN WRITTEN IN YOUR PASSPORT?

I have never seen my passport. My people take care of it. When I was in jail in America I had no phone numbers of my attorneys, or of the commune, or of my secretaries -- because in my whole life I have never phoned. The U.S. Marshal was surprised and asked, "Who should we inform that you have been arrested?"
I said, "Whomsoever you like. As far as I am concerned, I don't know anybody. You can inform your wife; she may enjoy hearing what her husband is doing -- arresting innocent people without any warrant."
I have such a different way of life that it sometimes looks unbelievable. I don't know where my passport is right now. Somebody must be carrying it somewhere.

Question 36
HOW DO YOU FEEL JUST NOW? WHAT WOULD YOU LIKE TO DO JUST NOW?

Just now I am feeling great. Just a little dance from you...

Socrates Poisoned Again After 25 Centuries

Chapter #17
Chapter title: This too will pass
27 February 1986 pm in

Question 1
BELOVED OSHO,
WHEN I LEAVE YOUR DISCOURSES, I FEEL TREMENDOUSLY GOOD AND BRIGHT, BUT STILL I'M AFRAID TO GET INFLUENCED AGAIN BY PEOPLE OUTSIDE SO THAT I FALL BACK AGAIN INTO MY OLD MIND. CAN YOU SAY SOMETHING ABOUT ENERGIES AND EXPERIENCES, AND HOW WE CAN MOVE IN THE MARKETPLACE WITHOUT GETTING INFLUENCED BY OTHER PEOPLE WHO HAVE NOT SUCH GOOD ENERGY.

The most basic thing to remember is that when you are feeling good, in a mood of ecstasy, don't start thinking that it is going to be your permanent state. Live the moment as joyfully, as cheerfully as possible, knowing perfectly well that it has come and it will go -- just like a breeze comes in your house, with all its fragrance and freshness, and goes out from the other door.
This is the most fundamental thing. If you start thinking in terms of making your ecstatic moments permanent, you have already started destroying them. When they come, be grateful; when they leave, be thankful to existence. Remain open. It will happen many times -- don't be judgmental, don't be a chooser. Remain choiceless.
Yes, there will be moments when you will be miserable. So what! There are people who are miserable and who have not even known a single moment of ecstasy; you are fortunate. Even in your misery, remember that it is not going to be permanent; it will also pass away, so don't get too much disturbed by it. Remain at ease. Just like day and

night, there are moments of joy and there are moments of sadness; accept them as part of the duality of nature, as the very way things are.

And you are simply a watcher: neither you become happiness nor you become misery. Happiness comes and goes, misery comes and goes. One thing remains always there -- always and always -- and that is the watcher, one who witnesses. Slowly, slowly get more and more centered into the watcher. Days will come and nights will come... lives will come and deaths will come... success will come, failure will come. But if you are centered in the watcher -- because that is the only reality in you -- everything is a passing phenomenon.

Just for a moment, try to feel what I am saying: just be a watcher.... Do not cling to any moment because it is beautiful, and do not push any moment because it is miserable. Stop doing that. That you have been doing for lives. You have not been successful yet and you will never be successful ever.

The only way to go beyond, to remain beyond, is to find a place from where you can watch all these changing phenomena without getting identified.

I will tell you an ancient Sufi story...

A king asked his wise men in the court, "I am making a very beautiful ring for myself. I have got one of the best diamonds possible. I want to keep hidden inside the ring some message that may be helpful to me in a time of utter despair. It has to be very small so that it can be hidden underneath the diamond in the ring."

They were all wise men, they all were great scholars; they could have written great treatises. But to give him a

message of not more than two or three words which would help him in moments of utter despair... They thought, they looked into their books, but they could not find anything. The king had an old servant who was almost like his father -- he had been his father's servant. The king's mother had died early and this servant had taken care of him, so he was not treated like a servant. The king had immense respect for him.

The old man said, "I am not a wise man, knowledgeable, scholarly; but I know the message -- because there is only one message. And these people cannot give it to you; it can be given only by a mystic, by a man who has realized himself.

"In my long life in the palace I have come across all kinds of people, and once, a mystic. He had also been a guest of your father and I was put into his service. When he was departing, as a gesture of thankfulness for all my services he gave me this message" -- and he wrote it on a small piece of paper, folded it and told the king, "Don't read it, just keep it hidden in the ring. Only open it when everything else has failed -- when there is no way out."

And the time came soon. The country was invaded and the king lost his kingdom. He was running away on his horse just to save his life and the enemy horses were following him. He was alone; they were many. And he came to a place where the path stopped, came to a dead end; there was a cliff and a deep valley. To fall into it was to be finished. He could not go back, the enemy was there and he could hear the sounds of the hooves of the horses. He could not go forward, and there was no other way....

Suddenly he remembered the ring. He opened it, took out the paper, and there was a small message of tremendous value: it simply said, "This too will pass." A great silence came over him as he read the sentence, "This too will pass." And it passed.

Everything passes away; nothing remains in this world. The enemies who were following him must have got lost in the forest, must have moved on a wrong way; the hooves slowly, slowly were not heard any more.

The king was immensely grateful to the servant and to the unknown mystic. Those words proved miraculous. He folded the paper, put it back into the ring, gathered his armies again and conquered his kingdom back. And the day he was entering his capital, victorious, there was great celebration all over the capital, music, dance -- and he was feeling very proud of himself.

The old man was walking by the side of his chariot. He said, "This time is also right: look again at the message."

The king said, "What do you mean? Now I am victorious, people are celebrating. I am not in despair, I am not in a situation where there is no way out."

The old man said, "Listen. This is what the saint has said to me: this message is not only for despair, it is also for pleasure. This is not only for when you are defeated; it is also for when you are victorious -- not only when you are the last, but also when you are the first."

And the king opened the ring, read the message, "This too will pass," and suddenly the same peace, the same silence, amidst the crowds, jubilating, celebrating, dancing... but the pride, the ego was gone.

Everything passes away.

He asked his old servant to come on the chariot and sit with him. He asked, "Is there anything more? Everything passes away... Your message has been immensely helpful."
The old man said, "The third thing the saint said, `Remember, everything passes. Only you remain; you remain forever as a witness.'"
So this is the answer to your question: Everything passes, but you remain. You are the reality; everything else is just a dream. Beautiful dreams are there, nightmares are there... But it does not matter whether it is a beautiful dream or a nightmare; what matters is the one who is seeing the dream. That seer is the only reality.
In the East we don't have anything like philosophy. Scholars have translated the Eastern word darshan, which means seeing, into philosophy -- finding no other way. But they are not at all connected: philosophy is thinking, not seeing.
A blind man can think about light, but cannot see it; the man with eyes can see the light, there is no need to think about it. In the East there is nothing comparable to philosophy; in the West there is nothing comparable to darshan. I have coined my own word to translate darshan, philosia. Philo means love, and sia means to see. Sophy means thinking, sia means seeing.
And the whole East has been working only in one dimension for centuries: how to find the seer. You cannot go beyond it; that is the ultimate. Everything is in front of it; it is behind the whole reality, and everything goes on changing....

You are a child, you will become young, you will become old. You are alive, you will be dead -- everything goes on changing.
But the seer is something absolutely eternal.
Just a little glimpse of it and all your problems will start disappearing, because a totally new perspective will arise -- a new vision, a new way of life, a new way of seeing things, seeing people, responding to situations. And the seer is always present, twenty-four hours day; whatever you are doing or not doing, it is there. It has been there for centuries, for eternity, waiting for you to take note of it. Perhaps because it has been always there, that's why you have forgotten it. The obvious is always forgotten.
Remember it when you are feeling a well-being, a euphoria; remember it when you are in misery, in anguish. Remember it in all climates, in all moods -- go on remembering it. Soon you will be able to remain centered in it, there will be no need to remember.
And that is the greatest day in one's life.
That day you become enlightened.
That day you become awakened.
That day zorba changes into a buddha.

Question 2
BELOVED OSHO,
IN MY EXPLORATIONS BEFORE TAKING SANNYAS, I WAS INITIATED INTO THE FOUR MEDITATION TECHNIQUES OF GURU MAHARAJI. I HAD A VERY BEAUTIFUL EXPERIENCE WITH ONE OF THE TECHNIQUES DURING THE INITIATION SESSION, AND STILL FIND THE TECHNIQUES

SIMPLE AND FASCINATING. HOWEVER, THERE IS MUCH CONFLICT IN ME ABOUT USING THESE TECHNIQUES SINCE I HAVE BECOME A SANNYASIN. AND I NEVER FELL IN LOVE WITH GURU MAHARAJI LIKE I FELL IN LOVE WITH YOU. CAN YOU PLEASE GIVE SOME GUIDANCE ABOUT WHETHER OR NOT IT IS OKAY FOR ME TO CONTINUE PRACTICING THESE TECHNIQUES WHILE BEING A SANNYASIN -- OR SHOULD I DROP THEM?
ALSO, I WOULD LOVE TO HEAR WHAT YOU HAVE TO SAY ABOUT GURU MAHARAJI.

There is no problem. If you feel good with any technique you can continue it. From where it comes does not matter, who has given it to you does not matter. If it gives you pleasant feelings, a certain silence, serenity, continue it. Being my sannyasin does not mean that I monopolize you. Being my sannyasin means now the whole world is yours; enjoy everything that feels good for yourself -- but remember what I was just talking about. A pleasant feeling is not real meditation, because that too will pass away. It is only a technique. I want to give you something that does not pass away. Meanwhile you can play with all kinds of toys, there is no harm.
And you are asking about Guru Maharaji. First I will tell you a small story; perhaps it explains Guru Maharaji to you. It is a Tibetan story....
A man who later on became very famous as a saint was searching for truth. He came across a so-called master who had a great following, whose only teaching was: "Surrender

to me and surrender totally, and I will take you to the ultimate state of consciousness. Don't be worried, at the right time the explosion will happen." It had not happened to anyone.

But in the East, one life is not enough to realize oneself. It takes thousands of lives to find the right moment, the right time when the explosion happens. So nobody can complain, "I have been waiting for thirty years and it has not happened." Thirty years or thirty lives don't count.

But this man really, totally surrendered. And the second day the disciples were amazed because he was walking on water. They could not believe their eyes; they asked the man, "What is the secret?"

He said, "You must know it because you have been with the master so long. I surrendered totally, I trust him, I just repeat his name and leave everything to him, and anything becomes possible. I can pass through fire, I can walk on water, I can jump from high mountains. You look surprised," he said. "In fact, I should be surprised that you cannot, and you have been here for years with a great master."

They rushed to the master. They said, "This man is strange. He is walking on water, and he says it is the power of your name. He simply repeats your name and he can do anything."

The master himself was surprised, but he did not show his surprise to the disciples. He said, "That's what you should all be doing. If your surrender is total, my name can take you to ultimate liberation." But deep down he was thinking that when everybody is gone, he is going to try repeating his own name and walk on water. Because if that other guy

in just one day is doing such a miracle, "then what miracles can I not do? I was not aware..." So he repeated his name, walked into the water and started drowning.

With difficulty he was saved, and his disciples said, "What happened?"

He said, "Call that strange man and let me see how he walks, because if I cannot walk repeating my own name, how can he?" The man came and he walked on water.

The master said, "You jump from the mountain, thousands of feet high, deep into the valley."

The man jumped, and they had to walk down for hours to reach him. They were thinking they were not going to find a single bone unfractured, that the man must be splattered all over the place -- but he was sitting in a lotus posture under a tree looking so beautiful. He said, "Great master, your name is such a miracle!"

The master had to fall at his feet. He said, "Forgive me, I'm not a master at all; I'm just a charlatan. I have been cheating people, exploiting people, but I cannot exploit you. Your trust prohibits me."

People like Guru Maharaji belong to the same category as that master. If they repeat their own name, they will start drowning in the water. The technique they have given to you, which is giving you a certain peace and silence, has not given them any peace, any silence.

I know the man, I used to know his father. His father was also doing the same thing -- pretending to be a mystic. He trained this boy, Guru Maharaji -- who was just six years old at that time -- to memorize a few scriptures, and that became a great attraction. He would recite scriptures in pure Sanskrit.

His father used to say, "In his past life he was a great master; he still remembers these things from his past life" -- and I know this was not true. The master, the father of Guru Maharaji, was not at ease with his wife -- just as nobody is at ease.

I asked the wife... and she said, "He is a cheat, and now he is training his children to be cheats. He has spoiled this boy; now he is spoiling the other boy."

And just because he was six or seven years old, thousands of people would come to listen, believing that it was the memory of his past life.

When the father died he announced, "This boy, Guru Maharaji, will be my successor." Guru Maharaji became world famous -- but he was only sixteen when he became world famous, and a boy of sixteen naturally fell in love with a girl. I don't see any objection to it. But his mother, who had always been against the father for spoiling the children, was now doing the same. Those children proved to be a great business.

But the mother was very angry. In India, if a man has some spirituality then he has to be celibate -- and he had fallen in love with an American girl. Not only that, he got married. He was not of an age to get married; the girl was twenty-one years old, he was sixteen years old. He had to appear before a court to get the permission of the judge, that he was mature enough.

The judge said, "There is no question about your maturity. You are world famous. You can get married."

This marriage created trouble. The mother renounced the boy and renounced that he was the successor to his father. She said, "The second boy is the real successor." So now

the empire is divided into two, the smaller boy and the mother in the East, and Guru Maharaji in America.
When he went to India, the followers of his own brother and mother threw stones, protested against him, and he had to leave India because of them. They would not allow him to stay there -- and he is doing the same thing with his mother and his brother when they come to America. These people are simply business people; religion to them is nothing but business.
But this has been so for centuries: exploit the innocent, exploit the ignorant, exploit the miserable, exploit people who are in suffering, in anguish and anxiety.
I have no problem. If you can walk on water with the name of Guru Maharaji you can do it; you should not feel any conflict -- because I don't have any conflict with anybody.
Your question may be important for other people also, because many other people may have learned something from some other sources. There is no need to be worried. Sometimes it happens that the source may be wrong but what you have got is right. The master may be fake but he has got some techniques, handed down to him by heritage, which are significant.
But remember, every technique can only give you an experience; I want to give you the experiencer, not the experience. Experience comes and goes; don't rely on it. Unless you have found the experiencer... Who is feeling joy? Who is feeling pain? Who is feeling well-being? Who is feeling sad?
Who is this consciousness?
Every effort should be to reach to this innermost center of the cyclone. Your whole life is a cyclone of change, of

changing scenes, changing colors, but just in the middle of the cyclone there is a silent center. That is you.
My effort is to help you to find yourself.

Question 3
BELOVED OSHO,
I ALWAYS FEEL THAT I FIND A WRONG LOVER, ALWAYS SOMETHING DOESN'T FIT WELL AND I FEEL FRUSTRATED. PLEASE, I NEED YOUR MESSAGE.

This is the problem everybody is facing... if not today, then tomorrow. Something is always missing, something seems to be wrong, something is not fitting; all lovers throughout history have the same problem. One has to go really deep into it, because it is not one man's problem or one woman's problem.
In the first place we are all living lives according to fictions, poetries, film stories. That has given humanity a wrong impression, the impression that when there is love everything will fit, that there will be no conflict. For centuries poets have been giving the idea that lovers are made for each other.
Nobody is made for anybody else.
Everybody is different from everybody else.
You may love a person without knowing that you love the person only because there is so much difference between you, so much distance. The distance is a challenge, the distance is an adventure; the distance makes the woman or the man worth getting hold of. But things as they appear from a distance are not the same when they come close.

When you are just courting a man or a woman, everything is beautiful, everything fits -- because both want that everything should fit. Anything that does not fit is not allowed to surface; it is repressed in the unconscious. So lovers sitting on the beach looking at the moon do not know each other at all. The marriage is almost finished before the honeymoon is finished.

It is good that in the East there is nothing like a honeymoon; they don't give the chance for the marriage to be finished so soon. In the East people go on living together and never feel the way you are feeling -- that things are not fitting, something is missing, there is no chance at all. Husbands and wives do not choose for themselves; marriages are organized by the parents, by the astrologers, by all kinds of people except the two who are going to be married.

The couple cannot see each other in the daylight, they can only meet each other deep in the darkness of the night. And their two families are big, so they can talk only in whispers; fighting is out of the question. Throwing clothes will not work -- no woman, no man in the East knows that clothes have to be thrown; otherwise, what kind of love affair are you having? Or that plates have to be broken, or that for each and every thing you have to argue -- you say one thing and the woman understands something else; she says something, you understand something else...

There seems to be no communication.

And it starts with the honeymoon, because there for the first time you are together twenty-four hours a day. Now you cannot pretend; you have to be real. You cannot act.

One of my friends was saying that he went to see a movie with his wife. He saw in the movie the actor, the hero kissing his beloved with so much joy, with such ecstasy that the wife told my friend, "Look! You never kiss me like that."

And my friend said, "Darling, that is acting. I can also act, but to be with you twenty-four hours a day and still kiss you with so much ecstasy -- I am not that mad."

The woman said, "You don't understand me at all. Here they are acting, but in real life the woman is his wife too."

My friend said, "My God, then he must be a real actor."

I have heard...

One honeymoon couple came to the beach to stay in a hotel for a few days, but there seemed to be some difficulty. As they closed the door of their room, the husband said, "First, put the light off before you go to the bathroom."

The woman said, "Why?"

The man said, "I don't like lights. You just put the lights off, then you go to the bathroom, change your dress and come back."

But she said, "I cannot come in darkness. It is an unknown room; I may stumble on some furniture or something. That I cannot do."

The man said, "This seems to be a difficulty. You will have to do it."

The woman said, "I don't understand the stubbornness. Just for five minutes you cannot remain in the light? You can close your eyes."

The man said, "It is better to tell you the truth, because sooner or later I will have to tell you. One of my legs is

artificial and I don't want you to see. I wanted to put it away in darkness down the side of the bed."
The woman said, "That's good that you told me. If you are so honest, I should be honest too. Now there is no need for me to go into the bathroom. I was going to remove both of my breasts; they are false."
Now what do you think? Has anything remained, or is everything finished? When you live together you have to be real to the other person; you cannot hide, you cannot have any secrets. And we have been given the idea from our very childhood that between wife and husband there is always harmony, everything is always fitting, they are always together, always loving, no fight. That whole ideology is the problem.
I would like to tell you the truth. The truth is that both the persons, whoever they are, are different individuals. If you love somebody, you have to understand it that you are going to love somebody who is not your shadow, who is not your reflection in the mirror, who has his own individuality.
Unless you have a big enough heart to accommodate somebody who is different from you, who may have different ideas about different things, you should not get into unnecessary trouble. It is better to become a monk or a nun. Why bother? Why create hell for yourself and the other? But the hell is created because you expect heaven.
I am telling you to accept that this is the situation: the person is going to be different. You are not the master, neither is the other the master; both are simply partners who have decided, in spite of all differences, to be together. And in fact, differences add spice to your love. If you can

find a woman who is just like you, you will not find much attraction in her. The woman has to be different, distant, a mystery that invites you to explore; the same is true about the man.

But with two mysteries meeting together, once they drop the idea that they have to agree on everything, there is no question of any fight. The fight arises because you want agreement.

If you are living just like two friends -- she has her own ideas, you have your own ideas, she respects your ideas, you respect her ideas; she has her way, you have your own way and nobody is trying to impose on and indoctrinate the other -- then there is no question of fight. And then there is no question that things are not fitting -- why should they be fitting? -- that something is missing.

Nothing is missing; it is just that your idea of harmony is not there. Harmony is not something very great, it is boring. Once in a while, even if you fight, once in a while even if you get really hot, that does not mean that love disappears; that simply means love is capable of absorbing even disagreements, fights, overcoming all these hindrances. Just the old kind of ideology, of man and woman....

I am reminded of the old biblical story which is not told very much because it is very dangerous. First, God made one man and one woman. But as you know by looking at the world, God does not seem to be very intelligent. Here, nothing is fitting; from the very beginning you can see it. He made man and woman, two persons, and gave them a small bed -- not a double bed.

The very first night -- in the beginning of the world -- was the night of a tremendous fight, because the woman wanted to sleep on the bed. The man wanted that he should sleep on the bed and she should sleep on the floor. The whole night they went on fighting, beating each other, throwing things... and in the morning the man said to God, "I asked you to give me a companion but I did not ask you to give me an enemy. If you think this is a companion... I was better alone. I don't want this woman; there is never going to be peace between me and her."

Now the simple thing was to ask for a double bed. I don't understand what kind of God that was, and what these idiots were asking. The simple question was of a double bed, or two single beds; if things were getting too bad then two single beds. But instead of that he said, "I don't want this woman; she is trying to be equal to me." The male chauvinist idea arose that very night.

And God dismantled the woman -- naturally, because God is also a male chauvinist. He dismantled the woman just the way you dismantle any mechanism. He destroyed the woman and said, "Now I will make another woman who will be lower than you and will never ask for equality." Then he made the second woman, who was Eve, by taking one of the ribs from Adam. And out of the rib he made the woman -- so that she cannot ask for equality, she is nothing but a rib.

But you cannot manage things like this. Just a little intelligence would have been enough; this way things have not changed. It is said that every night when Adam would come back home and go to sleep, Eve would count his ribs

-- because she was always afraid that if he loses any other rib, that means another woman is also somewhere around. There is no need for more than friendship. Love has to be a friendly affair in which nobody is superior, in which nobody is going to decide about things, in which both are fully aware that they are different, that their approach towards life is different, that they think differently, and still -- with all these differences -- they love each other.

Then you will not find any problems.

Problems are created by us.

Don't try to create something superhuman. Be human: accept the other person's humanity with all the frailty humanity is prone to. She will commit mistakes just as you commit mistakes -- and you have to learn. To be together is a great learning -- of forgiving, of forgetting, of understanding that the other is as human as you are. Just a little forgiveness...

There is an old proverb: "To err is human and to forgive is divine." I don't agree. To err is human and to forgive is also human. To forgive is divine? -- then you are raising it too high, beyond human reach. Bring it within human reach and learn to forgive. Learn to enjoy forgiveness, learn to ask for an apology; you don't lose anything when you can say to your woman, "I'm sorry, I was wrong."

But no man wants to say, "I was wrong." He is always right. No woman wants to say that she was wrong; she is always right. Man tries to prove through arguments that he is right; the woman tries through emotions to prove that she is right -- screaming, crying, weeping, tears. And she WINS... The man becomes afraid of the neighbors, and just to cool her down -- because the children may wake up -- he

says, "Cool down, perhaps you are right." But deep down he still believes he is right.

To be understanding means that you can be wrong, the woman may be right. It is not a guarantee that just by being man you have the power and authority to be right; neither has the woman. If we were just a little more human and a little more friendly, and we could say to each other, "We are sorry..." And what are the things you are fighting for? -- so small, so trivial that if somebody asks you, you will feel embarrassed.

Just drop the idea that everything has to fit, drop the idea that there is going to be total harmony -- because those are not good ideas. If everything fits you will get bored with each other; if everything is harmonious you will lose the whole juice of the relationship. It is good that things don't fit. It is good that there is always a gap so there is always something to explore, something to cross over, some bridge to be made. The whole life can be a tremendous exploration of each other if we accept the differences, the basic uniqueness of each individual, and we make love not a kind of slavery but a friendship.

Try friendship, try friendliness; and remember always, there is nothing that is going to disturb you. When you see a beautiful woman, you feel attracted; you should understand that when your wife sees a beautiful man, she must be feeling attracted. If you are understanding, you will both discuss, lovingly, what a beautiful woman she was, and what a beautiful man he was.

But right now the situation is that you can see from miles away whether the couple coming is married or unmarried. With the married couple, the husband moves very

cautiously and very carefully; he does not look here and there -- as if he has got some neck problem. And the wife is watching where he is looking, what he is looking at, and taking note of everything. This is ugly.

I was traveling -- I was going to Kashmir -- and in my compartment there was a beautiful woman. Her husband was coming to her every station with ice cream and with bananas, with apples. In Kashmir, fruits are really juicy.

I asked the woman, "How long have you been married?"

She said, "Seven years."

I said, "Don't lie to me."

She said, "What do you mean? Why should I lie to you."

I said, "After seven years the husband is not going to come to every station with all these things. He is not your husband."

She said, "How did you come to know?"

I said, "How did I come to know? I can see it. If he was your husband, once he had dropped you in this compartment, then only on the last station -- if you are fortunate -- he would come back; otherwise he would escape. Why should he come to you every station with all these things?"

She said, "Strange, but you are right. He is not my husband; he is my friend's husband, but he loves me. And what you are saying about husbands is true. That has happened between me and my husband. We live together but we are miles apart; I am thinking to divorce him."

I said, "Don't do that. Go on living with him and go on loving this man, and don't let this man divorce his wife. She will be loving somebody else, don't be worried. Existence takes care of things. But if you divorce your husband and

you get married to this man, you will not get these ice creams and these fruits and this attention and this love -- all will disappear."
If you are just friendly and don't make your friendliness a legal affair of husband and wife, things will be far better -- because you are not a burden to anybody, not a bondage to anybody. There is no question of fitting with each other. You can have your individuality totally free from each other, and yet be in love.
And really to be totally different in individuality creates the best possibility of love.
Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #18
Chapter title: Logic is a prostitute
28 February 1986 am in

Question 1
THERE IS A DUTCH PROVERB WHICH SAYS: CHILDREN AND FOOLS SAY THE TRUTH. WHERE DO YOU FIT IN?

The proverb has great wisdom in it. The moment one comes to know the truth, he becomes both -- a child on his part, a fool in the eyes of others. They are not two things. A man who has seen the light starts behaving so innocently that he can only be called reborn. But because of his innocence, because his purity is like a child's, he can be

deceived, cheated, exploited; hence, in the eyes of others he looks like a fool. The fact is, he is the only one who is not the fool; everybody else is. But the fools are in the majority and the man of truth is alone.

Gautam Buddha became just like a child. Zarathustra became just like a child. When Fyodor Dostoevsky wrote a book about the man of truth, a man of silence and innocence, he named the book THE IDIOT. He will appear to be a fool: to be a child is the greatest risk in this insane world.

You are asking me where I fit. If there were two things I could have chosen... I am both. As far as I am concerned, and those who understand me are concerned, I am a child. As far as those who do not understand me and do not want to understand me, I am certainly a fool. I fit perfectly with the whole proverb. There is no question of choice.

Question 2

TEN YEARS AGO YOU SAID, "HOLLAND IS GOING TO BE MY FIRST ORANGE COUNTRY." EVERYBODY IN HOLLAND KNOWS THAT YOU ARE COMING. COULD YOU PLEASE SAY SOMETHING ABOUT THE MIND OF THE DUTCH PEOPLE?

Holland is my country. I have more loving friends in Holland than anywhere else, not only loving but in deep trust. They have remained with me from the very beginning -- they don't know how to betray. It is a great quality, a great honor, to remain in love, to remain in trust, and to go on seeing the truth and never start taking it for granted.

The Dutch people are beautiful. I have come in contact with so many Dutch sannyasins that it feels as if I have already been to Holland. Although I have not gone there yet... any day I could move to Holland.
And this is my trust -- that although governments like that of Germany may try to prevent me from coming to their country, this is not going to happen in Holland. I will be received with love and welcomed; even the government is not going to create any barriers.
I have not yet applied for the tourist visa. I have left aside only one country, Holland, for the simple reason that it is my last hope.

Question 3
IN HOLLAND THE SUICIDE RATE AMONG TEENAGERS IS GOING UP. YOU ONCE SAID THAT THE YOUTH IS OUR HOPE FOR THE FUTURE. THEY THEMSELVES DON'T SEEM TO HAVE ANY HOPE. CAN YOU PLEASE SAY SOMETHING TO THEM?

I still say that the youth is the hope for the future. But your past generations have killed the very phenomenon of being young; they have destroyed the youth. They have lost the love and the trust of the youth, because they have deceived them so many times that it has become impossible for them to believe the older generations. What the older generations have done to young people, they have been doing for centuries. Now it has come to a climax.
They have repressed the youth as far as their love is concerned. They have not allowed them to choose their partners; they have been trying to arrange marriages for

them -- and every marriage is a failure. I have not come across a marriage which is not a failure. It may look a success from the outside, but you will have to know the inside story. It is ugly, nauseating. The younger person sees all this: what has happened to the father, what has happened to the mother, what is happening in the family, what is happening in the nation.

The youth are bound to have the clearest eyes -- young eyes without any dust. They can see the phoniness of the politicians; they can see that their religious leaders don't know even the ABC of religion. And after the second world war they are in utter frustration, because after the second only the third world war can happen.

Once Albert Einstein was asked, "Can you say something about the third world war?"

He said, "No. I cannot say anything about the third world war, but I can say something about the fourth."

The questioner was surprised. He said, "This is strange: you cannot say anything about the third, and you are so confidently saying that you can say something about the fourth."

He said, "Yes, I can say with absolute confidence about the fourth that it is not going to happen, because the third will be the last; it will finish all life on the earth."

Whose life are you going to finish? The old generations are finished already; they are robots. They have never lived in freedom, in love; they have never known the search for truth.

The third world war, if it happens, is going to be the death of the youth who have not even known a few springs of life, who have not known anything about this beautiful

earth. It is natural that they will be utterly frustrated with the whole world.

Out of that frustration, if the youth commit suicide they are slapping your faces, they are saying, "Before you commit the suicide of the whole world, at least we want to be individuals. We could not be individuals because of you -- your religion, your politics, your vested interests in life. But at least give us freedom so that we can commit suicide and at least have one moment of individuality -- our own decision. We are not going to die according to the decisions of Ronald Reagan."

Their suicides are significant; they are not ordinary suicides which people have committed down the ages. They are question marks on your society, your family, your religion, and the way you are running the world.

I have something to say to the youth: Don't be so pessimistic. Committing suicide is very easy; it is not a difficult task. And by committing suicide you are not going to prevent the global suicide that is coming on. When you are ready to commit suicide, risk your life, then why not risk your life in a rebellion against all old values? Destroy the church, destroy nations, destroy any discrimination between colors. Destroy the inequality between man and woman. Destroy poverty from the earth.

You have nothing to lose.

You were going to commit suicide, but before committing suicide at least do a few necessary things. Perhaps the transformation that you bring about may prevent the world from being destroyed, and you may not need to commit suicide. You may live to love and celebrate the great gift of life that existence has given to you. Don't throw it away

because others are behaving idiotically. For their fault, don't punish yourself. And when you have decided to commit suicide, then there is no problem, you can risk everything.

I need people who are ready to commit suicide because these are the only people who can become sannyasins. Sannyas is also a suicide -- but not your suicide. It is the declaration that the society is dead and we don't want to live in a graveyard; we would like to create our own society and we would like to create our own life.

Don't be in a hurry. Life is so precious; don't throw it away like that. There is no need. You can see my people who are in the same situation -- but rather than committing suicide they have decided to transform their lives in spite of the ugly society in which they are living. They have ignored the society. They have accepted the death of the society and the civilization and the religion. They are dead. Do you think any religion is alive?

The religion that blossomed with Gautam Buddha died with Gautam Buddha. The song that arose with Lao Tzu disappeared with the death of Lao Tzu. The dance of Meera died with Meera. This is the natural course of things.

All religions are organized around corpses. Don't worry about them; they don't have any power, they don't have any life. The politicians have died with the second world war. The second world war was a milestone in the history of man.

Now, either man chooses a global death or he chooses to give birth to a new man who will not need any politicians, any priests, who will not need any leaders -- who will be sufficient unto himself.

Question 4
MY BROTHER, WHO IS TWENTY-ONE YEARS OLD, THINKS IT IS RIDICULOUS TO WORK.
IN HOLLAND LIVING ON SOCIAL SECURITY AND UNEMPLOYMENT BENEFITS IS BECOMING AN UNCREATIVE AND DEPENDENT WAY OF LIFE.
PLEASE COMMENT.

It is going to happen in all the developed countries, not only in Holland, because machines are replacing men.
A machine is more efficient and can do the work of thousands of people. A machine is very reliable: it never revolts, never goes on strike, does not make any unions; there is no fear that the machines will overthrow the government.
All the vested interests in the world are trying to exchange men for machines, computers and other sophisticated technologies. Naturally, if they are going to depend on robots, they are going to take away all the dignity of man. They will pay men... In fact the person who insists on employment will be paid less than the person who is ready and willing to be unemployed; the unemployed will be paid more.
But a man who has no work has lost something very significant -- his creativity. Now, twenty-four hours a day he is empty; he lives like a ghost, a posthumous existence. Money he will have, but not the pride of being human. And if people are not working they are going to become lazier and lazier; they will become drunkards, they will become gamblers. They will have to do something; nature has not

created you to be retired while you are young, to be retired even before you start work.

Many will commit suicide, many will commit murders just for excitement's sake. And finally, if these people have any guts they are going to destroy the computers, the technology, the machines which have taken their dignity, their whole soul. It is now a small fragment, but soon more and more people will be in the same position. I would like the governments of the world to know that machines may be more efficient, but they cannot take the place of man. You can use machines where it is dangerous to a man's life to work -- for example, deep in the mines, coal mines, gold mines and other mines. Use the machines to explore existence; use the machines to explore the underwater world; use the machines to go inside the earth to explore -- use them as servants. But don't make them masters; otherwise, sooner or later even the people who are destroying the dignity of other human beings will also be thrown out.

A machine can be a better prime minister, a better president -- machines don't commit mistakes. And if a machine goes wrong, it can be repaired; you just have to send it to the workshop and the parts can be changed.

In America twenty percent of the presidents have been murdered -- and twenty percent is not a small percentage. Why have twenty percent of the presidents been murdered? These were the most beautiful presidents, Abraham Lincoln, Kennedy...

President Truman, who destroyed Hiroshima and Nagasaki unnecessarily, who was the greatest killer in the history of humanity, was not murdered. Ronald Reagan is not going

to be murdered. The uglier the person is, the less is the possibility that he will be murdered. The people who were really nice, the people who really wanted to do something good for humanity, for the country were removed -- they were going against the vested interests.

Machines will be very polite. If you remove them they will not resist; you will not need to shoot machines, murder machines. But what is the point? Even if machines are more efficient, for whom are they working? If they are destroying men these machines cannot be allowed... Every government has to be aware that man's dignity should not be destroyed. Machines should be used in places where it is dangerous for man to work, but not in places where man enjoys working, feels of some use to society. If you give him unemployment wages he starts feeling useless, a burden -- how can he live this nightmare?

I can teach this man to use that time for great inner exploration -- but I am being prevented from entering every country....

If you really want to use machines in place of man, then man has to be given some new adventures. Just unemployment wages won't help; he has to be given meditations, he has to be prepared for an inner journey to explore himself. Perhaps that can be a great benediction. But these people are afraid of meditation also, because meditation will make people more alert, more aware of their rights, of their birthrights. Meditation will make them more conscious that they are not machines and that machines are defeating them. They will not tolerate these machines; that's the fear.

Countries are making laws to prevent me from entering. I am not a terrorist. You can see the insanity of the world: the German government allowed all the terrorists of Europe -- skinheads, punks and all kinds of idiots -- to have a world conference in Germany. These people are making bombs, these people are creating terror everywhere, killing people. These people are allowed... I am not allowed into Germany.

You can see the mind: I am more dangerous to them than all these terrorists. And they are having a world conference...? No, they are not afraid of terrorists; they have enough armies for them, they have enough weapons for them. They are afraid of an unarmed man who simply teaches people to love, to be silent, to be blissful.

You can see that blissfulness is more dangerous to these people, silence is more dangerous to these people, meditativeness is more dangerous to these people. And the reason is that a man who becomes blissful, silent, meditative, centered, becomes an individual. He starts deciding on his own, is no more under any bondage, is no more a slave and will not tolerate any nonsense.

Machines are machines; they are man-made. They cannot replace man. A conscious humanity is needed; otherwise you are going to be thrown out of your jobs, away from your work, away from your friends. Yes, you will be given money -- money to commit suicide, money to lose your dignity, money to remain twenty-four hours a day in an air-conditioned nightmare.... A conscious humanity cannot tolerate this.

The fault is of the governments. People should not be taken from their jobs. I know it for a fact that whenever a person

gets retired he dies early -- ten years earlier than he would have died. If he is sixty when he gets retired, then too he loses ten years of his life because he starts feeling futile, meaningless, of no use to anybody. Nobody takes note of him, nobody needs him....

Remember a fundamental law of life: People are nourished by being needed.

If there is nobody who needs you, your nourishment, your very inner nourishment is stopped. You may drag on a few days, but you start thinking of dying, that it will be a relief. You were a collector or a plumber or an electrician; you had a certain dignity, your work was appreciated -- that was your nourishment. Now nobody even says good morning to you. You pass by and nobody takes any note that a human being is passing by. He is nobody; his profession was his definition.

I would like this whole stupid thing to be stopped. Machines should not replace man. If you cannot engage people in work, then more work should be found. Life needs so much; there is no scarcity of jobs. If you are ready to pay for unemployment, then why not create beautiful jobs: people making cities beautiful with fountains, with lakes, with trees, with flowers; create more jobs.

The people are not wrong if they start living a lazy and inhuman life on unemployment wages. The politicians, the people who are in power, will be responsible for crippling so many people.

You will be surprised to know that in India for thousands of years the most beautiful clothes were made by the people in what is now called Bangladesh. In Dacca was created such a thin material that you could cover a whole elephant and

still pass that material through a small ring. The British government cut these people's hands off so they could not create such beautiful material. They wanted a third-class material that they were producing in Lancashire, in England, to be sold in India. On a far bigger scale, the same is happening: you are not cutting the hands, you are destroying the very soul of man.

I am not against machines. There are many things which machines should do, and there are many new things which we should find for man to do. One of the greatest projects would be to make this earth as beautiful as possible. That would employ millions of people. Why waste money on unemployment wages? On the one hand you are destroying money; on the other hand you are destroying people.

It should be stopped, and stopped immediately. Otherwise, people should be free to destroy your machines. And it would not be an act of violence, because machines don't have any souls; you can destroy machines nonviolently. All computers should be destroyed so people can be restored to their dignity and their jobs.

Do machines exist for us or do we exist for machines?

Question 5

HOW TO INTRODUCE MEDITATION TO THE DAILY LIFE OF SO-CALLED ORDINARY PEOPLE?

The question is good because it says "so-called ordinary people." In fact, there are only so-called extraordinary people; ordinary people are just real people, not so-called. Extraordinary people are so-called; they are phony, unreal.

There is no problem in introducing meditation into people's lives -- I will not call them ordinary because I don't see anybody who is extraordinary. The whole distinction is created by egoists. Everybody is a unique individual; either everybody is ordinary or everybody is extraordinary, but there is no distinction between the two. I will just use the word `people'.

Gautam Buddha was just like you before he became enlightened. I was just like you before I entered into my innermost core. There is no speciality in it. Only one thing is missing: you have never endeavored, you have never tried -- you have been looking only outside.

Your education teaches you to look outside, your church teaches you to look outside towards a God, towards a HOLY BIBLE, holy KORAN, holy GEETA... Your politicians go on teaching you to look outward for a promising future. Nobody tells you that you have an inner world too; it is only a question of reminding you.

Have you sometimes seen a man looking for his glasses, and the glasses are sitting on his nose? Somebody has to remind him, "What are you looking for?"

He says, "I am looking for my glasses."

And somebody has to say to him, "You cannot even look for glasses without glasses. They are sitting on your nose."

And the man feels and says, "My God, I completely forgot."

You have simply forgotten yourself.

Who is looking outside?

Without the inside there cannot be any outside.

Meditation is nothing but a remembrance of your inner being. The English word `sin' is very significant -- it was

destroyed by the Christians completely. Its root meaning is forgetfulness; it has nothing to do with what your priests go on calling sin. It is simply forgetfulness -- you have forgotten yourself.

You can sit silently and start remembering. Close your eyes, watch your thoughts, watch your emotions... and just watching them you will come to realize a new factor -- the watcher. That realization is the beginning of an inner revolution: you are the watcher, not the watched. You are not the mind, not the body, but something hidden deep inside you -- the watcher.

The watcher goes on watching every up and down in life. Now there is no need to get identified. When you are down you need not be sad, because the watcher is only a watcher. When you are up you need not become egoistic; you are just the watcher. Slowly, slowly all turmoil around you starts settling. Your identification with things which you are not is the problem. Your disidentification is meditation. Disidentify with everything until only the pure watcher remains. Remain settled into the watcher, whatever you are doing, wherever you are going.

You will be a new man with a freshness, with a life which you had never known before, with something eternal in your eyes, something of the immortal existence in your every gesture. You will find tremendous strength, power to be yourself against the whole world.

Question 6

I HAVE BEEN HERE NOW FOR ONE WEEK. YOU AND YOUR PEOPLE HAVE SO MUCH LOVE, AND

ARE SO PURE, I CAN SEE AND FEEL IT. HOW CAN OTHER PEOPLE NOT SEE IT?

You must also be a loving person. You must have clean eyes, an unprejudiced mind -- that's why you can see my people and their love and their purity.
Everybody who comes here sees things which he is capable of, which he deserves. Where you can see love and its purity and cleanness, there are people who see sexual orgies happening here. I have never seen... I would love to see, but they never happen. I have been listening to the reports about sexual orgies and I have been asking Anando, "What sexual orgies?" She says she will try to find out.
Everybody comes with prejudices, colored glasses on their eyes. Then they see everything colored according to their glasses. Yes, a few people come just like you, unprejudiced, without any idea gathered from yellow journalism. You come just to see on your own, with your own eyes, without carrying any conclusions beforehand; that's why you can see the reality.
A prejudiced mind is almost mad -- it has not the clarity, not the sensitivity.
I am reminded of a madman who thought he was dead. It was very difficult for his family: he would not go to sleep; he would be moving around and would not allow anybody else to sleep. They would say "Please go to sleep."
And he would say, "Have you ever heard of any dead man going to sleep?"
On each and every point it was a trouble. They tried to convince him that he was not dead, but he was so

convinced they finally took him to a psychoanalyst and asked, "Help us. This poor guy thinks that he is dead."
And the madman laughed and said, "Can a dead man be psychoanalyzed? Why are you wasting your money?"
The psychoanalyst also felt a little embarrassed about how he was going to deal with it; it was such a new problem. Sigmund Freud did not mention it, neither did Jung nor Adler. This was an absolutely new problem. But he said, "I will try," and he tried to convince him.
Finally, seeing that there was no way he could be absolutely certain, the psychoanalyst took a needle and put the man in front of the mirror. He said, "Now I will do an experiment which will prove everything. I want to ask you one thing: have you ever heard that dead men don't bleed?"
He said, "That's true. When I was alive I heard that dead men don't bleed."
So he said, "Now give me your hand, and watch."
He pushed the needle into the man's hand and blood came out. The madman started laughing.
The psychoanalyst said, "What are you laughing for?"
He said, "I am laughing because for millions of years fools have believed that dead men don't bleed. They do bleed! -- it is proved. You have proved something of great importance. I appreciate your genius."
At that point the psychoanalyst called the family of the man and said, "Take him away, because he is starting to influence me. Last night I started wondering whether I am alive or dead. Who knows, perhaps that dead man is right and I am wrong -- because he is so certain. I am not so certain. No argument can prove anything against his argument. I cannot stand so much argumentation when

somebody comes to prove that he is not alive. Just take him away. I have my wife, I have my children, and if this thing also becomes my idea -- that I am dead -- they will all starve."
When somebody comes with a conclusion, then he looks through that conclusion and chooses only things which support his position.
Logic is a prostitute.
It can help anybody -- for or against, it has no problem.
I know my people, I know their love, I know their purity, I know their silence. And when two sannyasins have met after years and they are hugging each other, journalists rush to photograph them. Now you cannot photograph purity, you cannot photograph love... and they will print those photographs to prove: "Look what is happening!"
You are fortunate that you have come with a clean and clear mind. I hope that those who come here with clear eyes show fairness. I don't want them to say something which they don't feel; I simply want them first to feel, and then to decide -- not to decide before experiencing it.

Question 7
I WOULD LOVE TO SEE YOU IN A DIRECT DEBATE WITH PEOPLE WHO OPPOSE WHAT YOU ARE SAYING. WOULD YOU ACCEPT AN INVITATION FROM DUTCH TELEVISION WHEN YOU COME TO HOLLAND?

I would love to. But the debate has to be really direct, and you have to choose people who are capable of debating. Ask the archbishop there, ask your prime minister there,

because they are the people I am speaking against continually and it would be good to have an encounter face to face.
But don't bring pygmies to me. I am a simple man; I simply call a spade a fucking spade.

Socrates Poisoned Again After 25 Centuries

Chapter #19
Chapter title: Rabbis and rubbish!
28 February 1986 pm in

Question 1
YOU ALWAYS SAY THAT YOU ARE NOT THE DOER OF WHAT IS HAPPENING AROUND YOU. STILL, THE GENERAL TENDENCY IS TO SEE YOU AS THE STAR IN IT ALL.
CAN YOU PLEASE DESCRIBE YOURSELF AND THE MOVEMENT THAT IS EXISTING AROUND YOU AND ITS EVOLUTION THROUGHOUT ALL THESE YEARS?

It is difficult for people to understand something that they have never experienced in their lives. They are all doers... but even in their lives there are things which happen. For example, when they fall in love: do they do it or does it happen? Can you manage for love to happen? Either it happens or it does not happen; doing has no place in it. But millions of people are not even aware that love is a

happening; that's why they cannot understand what is happening around me. I am not the doer of it.
This is not a movement like other movements. Nobody is planning it, nobody has ever planned it. I started living out of my silence and peace, and people started coming to me and joining me. In the beginning I was alone, a wanderer; slowly, slowly more and more people came. I had not called them; something in them fell in love with me, and what had begun only with one man has become now a vast caravan covering the whole earth -- even countries where I have never been, like the Soviet Union, China, other communist countries.
My feeling is that when you have something truthful it has its own fragrance. It spreads by itself. And whoever is receptive to it, whoever is in search of it immediately gets hold of it. Just like subtle threads... people start moving towards the source of it.
It seems difficult for people to understand. For example, somebody who is a communist and is trying to organize a communist party finds it so difficult. Somebody is a socialist, somebody is a fascist -- and great work and great planning is needed to do it. And here there is no work, no planning; it is a movement which can only be compared with a love affair.
I do not know what is going to happen tomorrow, I do not know where I am going to be tomorrow. I have no plans for the future. This makes my people one of the most mysterious in the world -- unplanned, unorganized, yet in such tremendous love, with no rules, no regulations, with no discipline, no creed, no cult, no church, no God. Still, something of the heart is blossoming.

There is a song that goes on spreading amongst my people, there is a dance to their ordinary activities; they are forgetting how to walk because their walk is turning into a dance. They are forgetting how to plan because they are seeing that things can happen on such a vast scale without planning.

Nobody is a leader here. These people are not my disciples; they are my friends, they are my fellow travelers. We share something which is not of the mind, which is beyond mind... a silence, a serenity, an ecstasy, a tremendous blissfulness and an experience of eternal life.

These are not theories. I am not preaching to them. These are happenings which are becoming more and more actual in more and more people's lives. It will certainly be difficult for doers to understand it. I can say only one thing -- it is a beautiful haiku by a great master, Basho, and it explains everything, perhaps even that which cannot be explained. Basho says in this haiku... it is a small poem, only a few words, three lines:

SITTING SILENTLY,
DOING NOTHING
AND THE GRASS GROWS BY ITSELF.

If you look logically it seems absurd. But if you see it existentially, lovingly, aesthetically, with the heart of a poet, you can see immense meaning in it.

Sitting silently, doing nothing -- that's what we mean by meditation -- the grass grows by itself... everything else happens by itself. You simply learn how to be silent, how not to do anything -- and the flowers will blossom on their

own, the birds will sing on their own, and your life will become a happening, an ongoing experience, moment to moment, of tremendous joy.
I never think in terms of a movement, in terms of making a church, a religion; I simply go on sharing my heart with whosoever knocks on my door. And the grass goes on growing....
There are one million sannyasins around the world, and at least three million people who have tremendous sympathy towards me and towards my people. If you want to know something about miracles, this is the miracle -- not walking on water, that is simply stupid; not turning water into wine, that is criminal.
The only miracle I know of is the miracle that starts happening like a wildfire spreading from heart to heart, changing and transforming people's consciousness and bringing them to a higher level of being -- creating a new man in them.

Question 2
PEOPLE FROM THE OUTSIDE LOOKING AT YOU AND YOUR FRIENDS ARE CONFUSED. THEY TALK ABOUT BRAINWASHING, WHILE YOU ARE TALKING ABOUT DECONDITIONING. IF THE SURRENDER OF YOUR PEOPLE TO YOU IS NOT ESCAPISM INTO A HEDONISTIC DREAM, WHAT IS IT THEN?

In the first place there is no surrender at all. Nobody is surrendered to me; they all are surrendered to love, just the way I am surrendered to love. They are all surrendered to

higher states of consciousness, not to me; I don't count at all. Include me out!

So the first thing to remember: there is nothing like surrender here. That very word is ugly; it is another name of spiritual slavery. In other religions people are surrendered. This is not a religion, and I am against all spiritual slavery.

Secondly, I do not brainwash people. My work is totally different. I simply take my people beyond the mind, and the moment they experience something beyond the mind, they themselves wash their minds -- naturally, because it is so cluttered with crap from thousands of years. That dirty work I don't do; they do it themselves.

My work is to pull them out of their brain identities; to pull them out of their minds and to give them an experience of beyondness. And then it is up to them to keep the crap or to throw it away -- and nobody wants to keep the crap. And if they want a brain completely dry-cleaned, what is wrong in it? Everything should be washed and clean.

Yes, nobody else would do this, because when somebody else does it he has his own crap to replace in your brain. He deprograms you not to leave you deprogrammed; he deprograms you to REprogram you.

I simply take you beyond the mind. That is the whole method of meditation. Once you yourself know that, "I am not the mind, not the brain, not the body," you start dropping all conditionings which are unnecessary hindrances in your growth, an unnecessary burden to carry. When you are trying to open your wings and fly to the stars, of course you would like to go lightweight; you start dropping luggage. And in that luggage, if you drop the holy

books, the holy KORAN, THE HOLY BIBLE, I am not responsible for it, it is up to you. When you are beyond your mind you can see that your holy book is five hundred pages of pure pornography: now do you want to keep it or get rid of it? You see that your God is just a fiction, your devil is just a fiction; your heaven and hell do not exist anywhere.

It happened once...

A king came to a master very haughtily -- obviously, because he was the king. He asked the master, "I have come to enquire about something. Have you something to say about heaven and hell? I want to understand. I am getting old, soon I will be dying. Before I die I want to be completely clear where I am going, why I am going, and if things can be changed. Does hell really exist? Does heaven really exist?"

The master said, "You are such an idiot. Sit down first, and ask like a disciple. Here you are not the king; here I am the master."

And the king was furious. Before his courtiers -- he had come with his commander in chief, prime minister, the queen -- this man calls him an idiot. He pulled his sword out of its sheath and was obviously going to cut off the head of the master.

And the master said, "Wait just a moment! This is where the doors of hell open. Now you can cut. Cut the head off -- this is where the doors of hell open."

You cannot kill such a man. The master remained the same as he was -- but the king changed. He could see the point: that it is anger, it is hatred which open the doors of hell.

Hell is not some place somewhere; it is your psychology, it is your mind -- a certain conditioning.

He put the sword back into the sheath and the master said, "This is where the doors of heaven open. You have understood. Now you can go."

These are not physical things, not geographical places, just your mind. When you go beyond the mind... and only from the beyond can you see your mind exactly, how it looks, what garbage you have been gathering in it. Have you made a hell or a heaven out of your mind? It is up to you to change it or not to change it. I don't think anybody is not going to clean it completely, clean it of all rubbish.

I am not brainwashing anybody. Everybody is washing his own brains -- and everybody has to wash his own brain. The washing gives you such freshness, such newness, such perceptiveness, such clarity about things -- about your relationships, about yourself and the world -- that it is not a loss, it is an immense gain. People on the outside may be thinking that I am brainwashing people; they should come here and see that I am not brainwashing anybody. I don't wash even my own clothes... poor Chetana has to do it. And I have one million sannyasins; how can I manage to brainwash so many people? And there is no need when you can do the job perfectly well. I simply show you the way to get out of your mind and then everything else is left up to you. If you are some kind of a psychological hippie and don't want to wash your brain, it is up to you. Then live in the hell, in the stinking brain that the society has given to you. But that is going to be your decision; it has nothing to do with me.

There is no surrender here; there is no brainwashing here. My connection with my people is purely of love, of heart, and of absolute equality. I am not superior to anybody. Only inferior people pretend to be superior. Only people who are suffering from an inferiority complex manage in some way to be superior, so that they can forget their inferiority, and they can show to the world that they are not inferior people.

I don't have any inferiority complex; hence I don't need to be superior. I am simply an ordinary human being. To me, just to be ordinary is such a relief that only idiots would like to be extraordinary. To be extraordinary is such a tension, an anxiety, a worry, and you have to continuously keep your extraordinariness. It is a competitive game; somebody else may prove more extraordinary than you. Then what are you going to do? It is a continuous nightmare.

Just to be ordinary is immense relaxation and tremendous peace -- no competition with anybody, no fear from anybody. Nobody can take away my ordinariness from me. Extraordinariness can be taken away; somebody else can prove himself more extraordinary. I am absolutely non-ambitious, non-competitive, and that's my teaching to my people.

If you want to live really peacefully, joyously, each moment paradise is possible. Just a little understanding...

Question 3

IN ALL THESE YEARS, MANY PEOPLE CAME TO YOU, MANY HAVE LEFT AGAIN. YOU ONCE SAID THAT IF TWO PERCENT OF THE WORLD'S

POPULATION START TO MEDITATE THIS WORLD WOULD BE SAVED. WILL YOUR SANNYASINS AND FRIENDS BE ENOUGH TO TURN THE WHEEL AROUND?

People only come to me, nobody can leave me. He can go away... but he will have to carry me in his heart, because it is not something that can be broken, it is not a bondage that you can be free of. It is pure love.

You can be with me, you can be far away from me, you can start thinking that you have left me; but I have never seen a single person who has been with me that has ever left me. It is impossible -- because he comes through his mind, but while he is here he starts synchronizing with my heart. He can leave with his mind, but what about the synchronicity that has happened between my heart and his heart? That will remain with him wherever he goes -- and that is the real thing. His being with me or not with me does not matter.

And yes, I can say to you that I have enough people right now to prevent a nuclear war in the world. Nuclear war is not going to happen. In spite of stubborn and adamant people like Ronald Reagan, it is not going to happen. They are piling up nuclear weapons; we are also doing something. We are piling up more consciousness, more love, more ecstasy; these are invisible weapons they cannot see. But I can say with absolute authority that I have enough people to prevent the nuclear war. There is not going to be any nuclear war.

Man is finished with wars. We are going to enter into a new era of peace. Up to now there has never been peace.

History can be divided only into two periods: war, and preparation for war. But peace has never existed. Nuclear weapons have proved a blessing in disguise because they have changed the whole phenomenon of war itself. A war is meaningful only if somebody wins and somebody else is defeated; it is an ego game. But nuclear weapons have destroyed the whole game. Now nobody can win and nobody can be defeated; everybody will be destroyed. War loses all point: if it means a global suicide then it is not going to happen. The politicians may continue to talk about it; they will continue to talk about it, because their power over people is because of war. If it becomes certain that war is impossible, then who cares about the politicians and their nuclear weapons. They will go on talking about possible war, summit meetings, new propositions -- but all that is now absolutely meaningless. They are not aware that something else is happening on the side. Perhaps unconsciously they are....

I have done no harm to America, and yet the whole American government became so troubled by my presence, so terrified that they wanted in some way or other -- because they had no legal way -- to throw me out of America. They had no legal way to destroy the commune in America; they did everything illegal, everything criminal, everything against their own constitution, and destroyed a beautiful commune -- an oasis in the desert which could have proved a model for the future humanity. But perhaps deep down they became aware that what was going on there went against their politics, their war efforts, their nuclear weapons.

I am reminded of an old Jewish story...

It is said in the Old Testament that God destroyed two cities, big cities, Sodom and Gomorrah, because they became sexually perverted. Homosexuality was there, lesbianism was there, people were making love to animals. Making love to animals is called sodomy because of Sodom, the city Sodom. God became so angry that he destroyed both cities.

In Judaism there is a small current -- which is really something beautiful -- of rebellious mystics called the Hassids. Hassids can see that it is absolutely ugly that God should get angry, that God should be destructive and violent, that God should be incapable of changing his own people's minds. It proves absolute impotency on the part of God, and it proves him to be a dictator.

Hassids have created a different story which is not included in Jewish scriptures, because Hassids are thought to be rebellious people. They are; they have their own way of explaining things. They also say that these two cities became so perverted that God decided to destroy them. But one Hassid, a great mystic, lived in one of those cities. He went to God and said, "Before you decide you have to answer a few of my questions."

The mystic asked, "In Gomorrah there are one hundred thousand people, and the same is the population of Sodom. But I know that each city has one hundred tremendously good people, and you are going to destroy both these cities. What about those one hundred good people in each city? Two hundred good people whom you have nothing against will be destroyed because others have been doing perverted acts. I was thinking that God is compassion and he would never destroy any good man. What is your answer?"

God said, "If it is true that there are one hundred good people in each city then I am not going to destroy them. One hundred people are far more important than the whole majority of perverted people."

The mystic said, "My second question is that really there are not one hundred people; there are only ten people in each city, but do you think quantity should be more important than quality? You are ready to save the city for one hundred people; are you ready to save it for ten people or not?"

Certainly he has raised a tremendously significant question: even in the eyes of God, is quantity more important than quality?

God said, "If it is true that ten people in each city are good people I will save those cities. I don't care about quantity, the real thing is quality."

The mystic said, "Then I come to the last and the real question. There is only one good person; that is I. Six months I live in one city and six months in the other city. What is your decision?"

And the Hassids say God changed his decision. Gomorrah and Sodom were never destroyed. A single man against two hundred thousand perverted people has a certain power which is far superior to any other power. It is unfortunate that Jews don't accept the Hassid mystics; they are the cream of the people that Judaism has created. There is nothing in Judaism if Hassids are taken away, out of Judaism. Then it is all rubbish -- rabbis and rubbish!

But the Hassids are the greatest people who have walked on the earth. Just look at this one Hassid who defeated God by simple argument and saved two hundred thousand people.

And his argument is basically very fundamental. It is my argument.
I am not bothering about their nuclear weapons. Let them go on piling them up -- the Soviet Union, America, and other mad nations can also join them. I don't care about them; my concern is to create a quality of consciousness in thousands of people so that existence itself would like to protect them. Existence is compassionate. And I have already got enough people. No nuclear weapons can kill their spirit, no nuclear weapons can kill their love, no nuclear weapons can kill their goodness of the heart. Existence is on my side, not on the side of Ronald Reagan. There is going to be no third world war.

Question 4
WHAT DO YOU THINK ABOUT PEOPLE WHO DROP SANNYAS?

I love them, just as I have always loved them. Sannyas is just a formality, it does not matter. They cannot drop me; I am going to haunt them in their nights, in their dreams, in their hearts. So dropping sannyas does not matter. I don't pay any respect to rituals and formalities.
I know one thing: once somebody is here with me, I make a way in his heart of which he may be absolutely unaware. He may drop sannyas, but I am going with him. I am spread over all my people; they are my home. So I will love anybody who drops sannyas exactly the same as I have been loving him when he was a sannyasin -- with no difference at all.
Love never depends on formalities.

Question 5
FOR MANY, THIS WORLD TOUR LOOKS LIKE A NEW BEGINNING. CAN YOU COMMENT ON THIS NEW PHASE OF YOUR WORK?

It is a new beginning. It means that now I have enough people in the world and I am making it impossible for nations to let me stay long enough anywhere. I want to be on the road continuously. I am a little lazy, so I need the support of the nations to deport me, not to let me stay anywhere. Naturally I will be moving around the earth, meeting my people more.
And I have my people everywhere. Even if they don't allow me into the countries, I can meet my people outside the countries, in the airports.

Question 6
SEEING THE WAY THE MEDIA WORKS, ONE GETS THE IMPRESSION THAT MAN LOVES TO BE MANIPULATED. WHY DOES MAN WANT TO BE CHEATED?

Man is sick, and out of his sickness many problems arise. Because he is sick he would not like to be ignored; he would like to be exploited, to be cheated, to be deceived -- but not ignored. He would like to be manipulated so that he can feel, "People need me."
There is a great need in everybody to be needed. That disappears only when your sickness disappears. When you

are really enlightened, completely conscious, then there is no need to be needed; otherwise man will accept anything.
I was a professor in a university. I was sitting with the vice-chancellor one day and a girl came in, a postgraduate girl. She complained to the vice-chancellor that there was a student who was constantly harassing her, writing letters to her, standing in the middle of the way when she came to the university or went to her home.
The vice-chancellor said, "I will call him and put him right, don't be worried."
I said "Wait. Before you put him right I would like to ask this girl a few things, and then I would like to ask you a few things."
He said, "Me?"
I said, "Yes. You just wait. First listen to what transpires between me and the girl." I said to the girl, "Be sincere, are you not enjoying this?"
She looked embarrassed, but she was really a sincere girl and she said, "Perhaps you are right. I am sorry that I complained. I am enjoying it."
The vice-chancellor said, "What?"
I said, "You keep quiet. Your number is going to come."
I asked the girl, "Just think: if nobody throws pebbles at you, nobody writes letters to you, nobody writes your name on the blackboard, nobody prevents you on the way, nobody punctures your cycle, nobody takes any note of you... would you be happy? I can make that arrangement."
She said, "No, I would not be happy. I know there are girls who are utterly miserable for the simple reason that nothing is happening in their life, nobody takes any note of them. They are dying. I even know a girl who writes letters to

herself, just to show people that somebody has written a letter to her."
The vice-chancellor said, "What am I listening to?"
I said, "You keep quiet; your number has not come yet." So I asked the girl, "Do you want that boy to be called or not?"
She said, "No."
Then I said, "Be human, be understanding. That boy loves you; do you love him or not?"
She said, "I have never thought about it, but I like him."
Then I said, "You can go and like him a little better so he need not do anything nasty. And be courageous... liking is not enough, love him."
And the vice-chancellor again was going to say something.
I said, "You keep quiet."
He said, "But I cannot. You are teaching students to love each other."
I said, "Do you want me to teach them that they should hate each other?" I told the girl, "Now you can go because I have to talk with the vice-chancellor."
And when she left I asked the vice-chancellor, "Just remember when you were young and you were in the university, what was the situation? Did you love any girl or not? Now you are sixty-five, be sincere and honest. Do you still feel for some woman or not?"
He said, "My God! I never thought that I would have to be interrogated by one of my professors."
I said, "You have to answer me; otherwise I will call a meeting of the whole university -- all the professors, all the students -- and you will have to answer before everybody. So just finish it before me; otherwise you will be in trouble."

He said, "I am already in trouble. You have sent that girl with the message to love the boy -- and you don't know that the boy is my boy! And now you are teaching me, corrupting the whole family. I have a wife, I have children... I did not say it before the girl that the boy is my boy -- and I could not say it because you would not allow me to speak!"

I said, "Just remember your own youth. Just remember right now, even though you are sixty-five; love never becomes old. And don't be afraid: I am not going to tell anybody about you."

He said, "It is true. Love never gets old. I still feel sometimes when I see a woman that perhaps if I was not married I would have chosen this woman. And as far as my wife is concerned, you know, she is just a kind of lifelong punishment. I console myself according to the Indian philosophy that it must be because of my bad actions in my past life that I have got this woman. Now somehow I have to patiently suffer."

I said, "You got this woman because you had not guts enough to say to your father that you wanted another woman with whom you were in love."

He said, "How did you come to know?"

I said, "I have been talking to your father also. We are great friends; we meet every day on the morning walk. He has nothing to do and he enjoys talking. So he was talking to me one day and he said, `He has become vice-chancellor but he has no guts. He was in love with a girl and still he didn't say it. We arranged his marriage with another woman because she was bringing much money, diamonds, ornaments, gold, a bungalow, and a car as her dowry.'

"So it is not the past life actions that you are suffering from; you are suffering from cowardice -- and not only are you suffering from cowardice... The other woman that you loved has remained unmarried just because she could not love anybody other than you. I know her too."

He said, "You are dangerous, you know too much about me. Just keep quiet. Be kind to me and don't tell anything to anybody."

I said, "I never tell anything to anybody, but as far as public speeches are concerned I cannot promise. I will not use your name, but I am going to speak of it."

Man wants to be needed, to be loved, to be respected, to be attended, to be praised. A thousand desires... and when these are not fulfilled he is ready for anything. Even manipulation will do; at least that makes him feel that he is alive. Even cheating will do; at least he feels that somebody takes note of him. It is a very strange world. When people cannot get the real thing, then they will be ready for anything as substitutes. When you cannot get love, you are ready to accept sympathy as a substitute. Sympathy is not a substitute.

In India there is an old story...

A woman, a poor woman, purchased a beautiful bangle -- it was her whole life's earnings -- a gold bangle. And she went around the town making much noise: somebody must take note of the bangle, somebody must ask, "Aha! What a beautiful bangle you have got. From where did you get it?" Just a poor woman... you cannot be hard on her. But nobody asked her -- because who takes care of beggars, poor people. People don't even take note of them. When the

servant passes through your room, you don't even think that somebody has passed.
After the whole day's effort she failed and she put fire to the small hut where she used to live. The whole village gathered and she was beating her breast saying, "I am finished, my house is finished."
At that time another woman asked, "My God, where did you get such a beautiful bangle?"
And the poor woman said, "If you had asked this before you could have saved my house."
She burned the house just to get attention. People would gather, they would sympathize, and perhaps someone would take note of her bangle. It looks strange that people would like to be oppressed, people would like to be manipulated, people would like to be cheated, deceived; but it is all human. It is because they have not been receiving what they wanted that they have agreed even to these ugly things.
It is a sad and tragic commentary on our society: we are not taking care of people, we are not respectful of people, we are not loving with people. Although there is a big crowd, the biggest that has ever been on the earth -- five billion people -- everybody is still alone, alone in the crowd.

Question 7
EVEN YOUR PEACEFUL EXPERIMENT IN OREGON HAS BEEN DESTROYED BY AMERICAN POWER. MANY PEOPLE WHO SAW THIS HAPPEN DOUBT THE POSSIBILITY THAT A NEW MAN AND AN ENVIRONMENT FOR HIM TO GROW IN CAN BE CREATED. CAN YOU PLEASE COMMENT?

I can understand their doubt -- but I am not a pessimist. My peaceful commune in America has been destroyed by the ugly fascist forces of the American government. That does not mean that finally peace and love and freedom are going to be defeated. That was only a battle lost. But a battle lost does not mean that the war is ended. In fact that was the beginning of the war.

The attack on the peaceful commune in America has proved something: that the American government is afraid of peace, is afraid of silent people, is afraid of rejoicing people. It has proved one thing absolutely: that a small commune can make the biggest power in the history of man so afraid.

It has not been a defeat; it has been a victory. The destruction of the commune does not matter, because my commune does not consist of houses and roads; my commune consists of people, consciousnesses.

And it was good that the commune in America was destroyed by America. Five thousand meditators have spread out all over the world. They know how the commune was created, step by step -- and thousands of communes can evolve around the world; they are evolving. Hundreds of new centers are opening because the people who have lived in a commune, who have tasted the joy of a commune, cannot live in a miserable society. They feel completely out of tune so they have to create their own small groups which will start becoming bigger and bigger. If you see with my eyes, then I don't see that the destruction of the commune in America has been a defeat. America has committed suicide, has betrayed its own fear, opened and

exposed itself. If we have thousands of communes around the world, America and the Soviet Union and countries who are thinking of very powerful destructive weapons are bound to feel impotent. The people of the commune have spread everywhere and they are opening new places.
They are bound to feel impotent.
I have become free.
First, America was so interested to throw me out; now they are worried that my movements should be stopped. I was not moving, I was simply living in the desert there. They forced me to move and now they have become aware that this movement is more dangerous. At least I was confined in a small place that was far away from any neighbor. The closest town was twenty miles away, and we had one hundred and twenty-six square miles around us of pure desert, mountains and juniper trees. We were living there absolutely alone, isolated from the world.
They were unnecessarily disturbed, and now they are repenting about it because my people have spread all over the world. With them, the message has gone all over the world and America is exposed for its ugly action. They have not even been able to defend their action. I have been attacking them continually but not a single answer has come from them.
My attacks have been reported all over the world, through all the news media, but Ronald Reagan seems to have completely lost his nerve. I am ready for a public contest with him, to say that whatever he did was absolutely unconstitutional, illegal and criminal. And he forced it to be done -- because everywhere I was told by authorities that it was from high above, "We cannot do anything else."

Now he is feeling that it would have been better not to have touched my commune, to have left it alone. Now five thousand people are around the world and I am going to be continually moving around the world; now the whole world is my commune.

And how long can he prevent me from entering America? The people of America are with me. I have never come across a single person in the whole of America who was not with me, just seeing that the whole thing was absolutely ugly, inhuman. How long is he going to prevent me? The court has decided only five years... and five years will be gone soon.

I will be back in America with a greater commune. And this time the commune is not going to be in a desert, it is going to be exactly in Washington.

Question 8

WOMEN IN ITALY CONTEST THAT FACT THAT IT IS YOU, A MAN, WHO IS GIVING THEM AN EQUAL POSITION IN THE WORLD, RATHER THAN WOMEN THEMSELVES TAKING WHAT IS THEIR BIRTHRIGHT. CAN YOU PLEASE COMMENT ON THIS?

Man has enslaved women, and it was man's responsibility to give them freedom, to give them dignity and equality. I have not only tried in every possible way to make them equal, but something more -- because they need some compensation. For centuries, man has been exploiting them; hence in my commune I put all the women at the top in every department. Not only should they be given

equality for a few years, they should be given something more than equality just to keep the balance.

They have suffered so long, and my understanding is that if women take it from men it will not be a beautiful situation. If they fight for it and take it, then men and women will always remain enemies -- and that's what is happening through the women's liberation movement. That movement is creating a kind of antagonism, it is reactionary. Whatever man has done to them they would like to do to man; that will be again an ugly situation. Can't we ever get out of ugly situations?

Now women in the liberation movement are turning to lesbianism, just so that they do not have to love men. They hate men. This is not a situation in which humanity can grow. Lesbianism is not going to satisfy women; neither is it going to give them equality. They are trying in every way, forgetting completely that equality does not mean similarity.

If men are smoking then women are smoking. It was graceful of women for centuries not to smoke, because it is stupid -- it has no reason behind it. Because men are using certain kinds of clothes, women have to use them though they may not make them look beautiful. Perhaps they would like some hormones to be injected so they can grow beards and mustaches just to be similar to men.

My effort is that man should give woman her place, respectfully, with apologies. She is equal, but she is not similar. She is different and she should remain different; her difference is her beauty -- and the difference between men and women is their attraction.

It is the duty of man to bring woman to the same status as he is, because he is responsible for reducing the dignity of woman. There is no need for a women's liberation movement; just a little intelligence on man's part and the woman can have equality without any conflict and without any antagonism, without any bad feelings.
On the contrary, man giving woman back whatever belongs to her, with apologies for the bad behavior of the forefathers -- for which he is not responsible, but of course he is representative of all those people -- will create a bridge. And a loving bridge will create more friendship.
I would like men and women to be different, equal, and yet in immensely deep love and friendship.

Question 9
MONEY IS CONSIDERED ONE OF THE GREATEST INVENTIONS TO LIBERATE MAN, AND AS A MEANS IT HAS A GOOD FUNCTION. DON'T YOU THINK THAT ELIMINATING THE USE OF MONEY WILL LEAD TO ANOTHER BARBAROUS WORLD? WHAT IN YOUR VISION CAN BE SUBSTITUTED FOR MONEY IN THE WORLD AT LARGE?

Money is certainly one of the greatest inventions of man, and it has helped tremendously in the past. But there is a negative side of it too: money has created poverty and richness, the classes and the class struggle; money has created capitalism, money has created communism. Money has helped in many ways in the exchange of things -- as a means of exchange -- but now its function can be taken by better means which can avoid its negative part.

For example, in my perspective, instead of money as currency every society should become a commune. We can make a limit, five thousand or ten thousand... If the town is bigger then it can have two communes, three communes. But instead of a family, a commune takes over. The commune takes care of the children, the commune fulfills the needs of people, and the people don't have to use money. Whatever they need, the commune fulfills the needs.

Money can be used between one commune and another as a means of exchange, but not between individuals. That will destroy the distinction between the poor and the rich. And instead of currency... which is something ugly because it goes on moving through so many hands, many of which will be of sick people suffering from diseases and infecting the notes. Perhaps this is one of the causes of many infections spreading into the world.

Instead of currency each commune should use credit cards, and those will be used between commune and commune. Computers can manage all the accounts perfectly well -- so nothing has to be really exchanged; the computer can keep the accounts.

And within the commune there is no need for any money or any credit cards; whatever you need the commune supplies you with. There will be different needs -- there is no harm in it, all are our people -- and if somebody needs cigarettes he gets cigarettes, if somebody needs beer he gets beer. Certainly nobody gets anything which is harmful to him or to the society. And the commune has one kitchen; for five thousand people we had one kitchen which was run by fifteen people.

Now it is absolutely uneconomical and absurd that thousands of women are involved in kitchens; their whole life is nothing but a kitchen and children. If they get bitchy it is absolutely natural; just try once in a while for twenty-four hours to do their work, and you will know that either you will commit suicide, or you will burn the whole house and be finished with it.

The kitchen is not a joke and the children are real devils. The whole day they will sleep and the whole night they will wake you up, continually. This is needed, that is needed, they want to go to the bathroom... They are very creative geniuses. Thousands of women, almost half of humanity... it is a great loss. Only a commune can save them. And there is no need that the commune kitchen should be taken care of only by women; it should be taken care of by whoever is the best cook -- and men have been found to be the best cooks, not women.

Five thousand and ten thousand people eating together, somebody playing on the guitar, somebody dancing, somebody singing... then life seems to be worth living. And a commune can afford doctors to look into whether food is hygienic or not; they can see whether people are being fed on junk. That's what is happening around the world: just open somebody's skull and you will find all kinds of junk inside -- ice cream, spaghetti....

A communal kitchen is needed, and everything should be communal. People are working for themselves. Whatever their commune cannot produce they purchase from another commune; whatever extra they produce they exchange with another commune -- so there is no need for anybody to be poor, there is no need for anybody to live in scarcity.

Money has lost its value, it is no longer needed. It has done something good, but it has also done something very bad.

Question 10
A CHILD WILL ALWAYS BE HELPLESS. IT SEEMS TO BE IMPOSSIBLE TO AVOID THE CONDITIONING PROCESS THAT STARTS FROM THE DAY THE CHILD IS BORN. HOW CAN THIS BE CHANGED?

Just as I have been telling you: children should belong to the commune, not to the parents. Children with parents have been in great trouble for centuries, because to be with parents is bound to be a conditioning. They belong to some religion, they belong to some church, they belong to some political party; they go on putting their own superstitions into the heads of the children, directly or indirectly. And every child becomes conditioned.
Children should belong to the commune; the parents can have them on holidays. The parents can go and live with the children in their hostels and it will be far more loving. Twenty-four hours a day together destroys love; it is better that children should be away. The children will be much freer. They should be in the hands of teachers who are trained in meditation, who are trained for non-conditioning the children, for not putting any superstitions into the children. There will be many teachers... In a small family, all belong to one religion, to one superstitious tradition, to one orthodoxy, so the conditioning is reinforced again and again from every side.
When the children were living in the commune that was destroyed in America, they were living separately. The

parents felt tremendously relieved of a great burden and the children felt tremendously free and happy. In four years our experiment gave us great insight: children became more mature without their parents. They were not throwing tantrums because there was nobody to listen to their tantrums.

We had a gradation: small children should be taken care of by the bigger ones and the bigger ones should be taken care of by the other older ones. It was such a great joy to see children taking care of other children with such love, with an understanding which adults cannot show. And there was no conflict, no struggle, no fight for toys because they were all together. They had their own family of children, and everybody was protective of the small children; everybody felt responsible.

As they were growing they were far healthier, far more intelligent, were getting mature earlier. In our education system in the commune we had half the day for ordinary education and half the day to do something skillful -- some craft, carpentry, sculpture, or anything the children wanted. They were getting into doing things which we cannot conceive of such small children doing -- carpentry or some other kind of craft. And they enjoyed doing it more than the other part of their ordinary education, because their creative intelligence was more in use. In ordinary education only memory is used, not intelligence.

So there is no problem about conditioning and children. We can create a separate section in the commune where children can have their garden, farm their fields, their hostel where they can do their things; where teachers can be trained not to condition anybody for anything; where

every kind of literature should be available for children to read. If they want to understand something the teachers are there to help them -- but the teachers don't have any idea to impose on them.
It is only a question of changing our teaching colleges and preparing teachers for teaching children without conditioning them. All this can be very easily managed.

Question 11
MANY PEOPLE IN ITALY CRITICIZE THE FACT THAT YOU TEACH PURE HEDONISM WHICH DOES NOT GIVE ANY EVOLUTION TO MAN, BUT ONLY A DAILY SATISFACTION.
PLEASE COMMENT.

They do not understand me. I certainly teach hedonism -- but not only hedonism; I also teach spiritualism. My whole way of life is to bring a synthesis between hedonistic values and spiritual values. They are wrong in saying that I teach pure hedonism. No, I teach hedonism as a base for spiritual growth.
Zorba is the base.
Buddha is the ultimate flowering.
Zorba is the roots.
Buddha is the fruits and the flowers.
But tell the Italian people that I am coming there with all my people from all over Europe to make them understand that I am not a hedonist, that I am not only a spiritualist either, that I am both together. It is difficult to understand because it has never happened before.

Up to now man has lived in a split, hedonists against spiritualists. This is the cause of the misery of humanity; this is the reason why there has not been any evolution. Charles Darwin says that man has evolved out of the monkeys. Perhaps thousands of years back a few monkeys rebelled -- they must have been great monkeys -- and changed themselves into human beings. But since then what have human beings been doing? They have not taken any quantum leap. Does that mean that evolution has finished? that man has come to the end of the road?
It doesn't seem so. Man is so miserable, in so much suffering that this cannot be accepted as the end. And all my own experience and authority say to you that this is not the end. I have been a hedonist, and I have changed myself into an awakened consciousness. This can happen to every human being; now this is the way of evolution.
And my feeling about the Italians is that they are very loving and understanding people. I have thousands of sannyasins in Italy. They were the first to become sannyasins from the West, and I have found them immensely loving people. A little greasy... and I love everything about their greasiness; I just don't like spaghetti. That has no place in my evolutionary program.

Socrates Poisoned Again After 25 Centuries

Chapter #20
Chapter title: Health: overflowing energy of life
1 March 1986 am in

Question 1
WESTERN SOCIETIES HAVE DEVELOPED THE COSTLIEST HEALTH SYSTEM THAT EVER EXISTED. PEOPLE SPEND BILLIONS OF DOLLARS A YEAR FOR IT AND IT IS REALLY SUCCESSFUL IN SOME FIELDS OF SURGERY OR IN TRANSPLANTATION AND PREVENTING INFECTIONS. BUT IT SEEMS THAT PEOPLE ARE MORE SICK THAN THEY EVER WERE BEFORE. WHAT IS HEALTH?

Western medical science has viewed man as a separate unit -- apart from nature. That is one of the biggest faults that has been committed. Man is part of nature; his health is nothing but being at ease with nature.
Western medicine takes a mechanical view of man, so wherever mechanics can be successful, it is successful. But man is not a machine; man is an organic unity, and man needs not only the treatment of the part that is sick. The sick part is only a symptom that the whole organism is going through difficulties. The sick part is only showing it because it is the weakest.
You treat the sick part, you are successful... but then somewhere else the disease appears. You have prevented the disease from expressing itself through the sick part; you have made it stronger. But you do not understand that man is a whole: either he is sick or he is healthy, there is no station between the two. He should be taken as a whole organism.
I will give you a few examples which can make it clear to you.

Acupuncture was developed in China nearabout seven thousand years ago by accident. A hunter was trying to kill a deer, but as his arrow was moving towards the deer, a man not knowing what was happening came in between and the arrow hit the man's leg. The man had been suffering from migraine his whole life; the moment the arrow hit his leg, the migraine disappeared. This was very strange. Nobody had thought about it in that way.

Out of that accident the whole of acupuncture developed, and developed to a full science. So if you go to an acupuncturist and you say, "Something is wrong with my eyes, or something is wrong with my head, or something is wrong with my liver," he may not bother about your liver, your head or your eyes. He will think of the whole organism; he will try to heal you -- not just the part that is sick.

Acupuncture has developed seven hundred points which were discovered in man's body. Man's body is a bio-electric phenomenon, alive. It has a certain electricity -- hence we call it bio-electricity. This bio-electricity has seven hundred points in the body, and each point relates to some part of the body which may be far away from it. That's what happened in that accident: the arrow hit a bio-electric point which related to the head, and the migraine disappeared.

Acupuncture is more holistic. The difference has to be understood. When you take man as a machine you take a partial view of him. If his hand is sick, you just treat the hand; you don't bother about his whole body of which the hand is only a part. The mechanical outlook is partial. It succeeds, but its success is not real success because the same disease which has been repressed in the hand by

medicine, surgery and other things, starts expressing somewhere else in a worse form.

So medicine has developed tremendously; surgery has become a great science -- but man is suffering from more diseases, sicknesses, than ever.

This dilemma can be understood. Man should be taken as a whole, treated as an organic unity. But the problem with modern medicine, Western medicine is that it does not think you have any soul, that you have anything more than a body-mind structure. You also are a machine: your eyes can be replaced, your hands can be replaced, your legs can be replaced -- and sooner or later brains will be replaced. But do you think if we can take Albert Einstein's brain while he is dying, remove it before death is certain and transplant it -- for example in the skull of Polack the pope -- do you think he will become an Albert Einstein? The brain is only a part. He would become a strange phenomenon, a crossbreed between a Polack and Albert Einstein. At least right now he is perfectly a Polack; then he would be in a limbo, not knowing who he is -- a pope or a physicist.

This we are already doing: we transfuse blood and we change people's other parts; we have mechanical hearts. A man with a mechanical heart cannot be the same as a man with a real, authentic heart. The man with the mechanical heart will not have anything like love. Even if he loves, he will love through the mind. His love will be, "I think I love you"; it will not be direct from the heart, because he has no heart.

In India, medical science developed almost five thousand years ago. And you will be surprised to know that whatever

surgery we have today is exactly described by Sushrut, one of the greatest surgeons in the East, in ancient scriptures five to seven thousand years old. But it was abandoned -- and that is the point I want you to notice.

Why was a developed science abandoned? Because it was found that surgery takes man as a mechanism -- and man is not a mechanism; so rather than destroying man they abandoned surgery.

All the finest instruments that surgery uses are described by Sushrut in his scripture. All the operations -- even the brain operations -- are described in full detail as if it is a modern textbook on surgery. But it is seven thousand... or at least five thousand years old. They developed it to the same point where we are, and they must have faced the same problem that we are facing. They must have found that something is basically wrong.

We go on working so much... and the sickness and the disease go on increasing. Even if we make a person without sickness, that does not mean that he is healthy. Absence of sickness is not health; that is a very negative definition. Health should have something more positive, because health is the positive thing and sickness is the negative thing. Now the negative is defining the positive.

Health is the feeling of well-being; your whole body functioning at its peak without any disturbance, you feel a certain well-being, a certain at-onement with existence. That was not happening through surgery.

India abandoned the whole science and developed a totally different approach, ayurveda, which means science of life. It is significant. In the West we call it medicine, and medicine simply indicates towards sickness. Health has

nothing to do with medicine. Medicine means that the whole science is devoted to curing you from sicknesses. Ayurveda has a different approach. It is the science of life; it helps you, not to cure sicknesses but to prevent sicknesses from happening -- to keep you so healthy that the sickness becomes impossible. The ways of the East and the West are different on this point, whether man is a machine or a spiritual entity with a wholeness.

A new phenomenon has supported the East tremendously, and that is Kirlian photography in the Soviet Union. A great scientist and photographer, Kirlian has been able to develop such sensitive films and lenses and cameras that he can take pictures of the future. For example, you give him a bud and he photographs it, and the photograph is of a flower not of a bud. When the bud blossoms it is exactly the same as the photograph that Kirlian has taken. He has caught some future development before its happening.

He has tried the same on human beings and he has found strange conclusions which fit with the Eastern attitude, but which are absolutely against the mechanical attitude of Western medicine. For example, a man's finger is cut off in an accident. Immediately he is photographed by Kirlian, and the picture shows four fingers -- but it also shows the aura of the fifth, a faint picture of the fifth which is missing. So what is coming into the photograph? The finger is not just material; there is something inner to it, the spiritual part of it, which comes into the photograph.

Kirlian has been able to predict diseases that will happen to somebody six months later. Just by taking photographs, X-rays, he can say, "This person is going to have tuberculosis

within six months -- because his photographs already show it." And he has always proved right.

The doctors refused to believe him in the beginning because the man showed no symptoms of tuberculosis. Their X-ray and their methods had nothing to say about the man: he seemed to be perfectly healthy; there was no sickness present.

But one question Kirlian has raised: the man does not feel well-being. He is healthy according to the textbooks of Western medicine, but according to the Eastern way of thinking he is not healthy because he is not feeling an overflowing energy of life. Something in him is developing and destroying his well-being. Anybody who reported to Kirlian that he was not feeling well -- although he could not pinpoint his sickness, Kirlian immediately photographed him and found out what was going to happen to him.

This has tremendous implications. It means people can be prevented from being sick before they are ever sick, because now we have methods to know six months ahead. Why actually six months? I was puzzled when I came to know about Kirlian and his work. In the East from my childhood I have heard the saying that before death comes, six months before, a man stops seeing the tip of his own nose, because the eyes start turning up. So when he cannot see the tip of his own nose, that is a sure sign. That is described in ayurvedic scriptures thousands of years old: you can know that you are going to die within six months if you cannot see the tip of your nose. Your eyes are preparing to turn upwards.

All over the world, the moment a person dies people close his eyes. Why do they close the eyes? Because they are

afraid of people looking at just the white of his eyes -- his eyes have turned up, and only the whiteness has remained. Children are there, young people are there; it is better not to let them know. Immediately the eyes are closed. And it is strange that everybody dies with open eyes... But when the eye is turning up the eyelid cannot go down; the whole energy is moving upwards.

I was amazed because of the time limit, six months: Kirlian says every sickness can be known six months before. Every person should go for a checkup, and in every hospital there should be a Kirlian photography arrangement so everybody can know beforehand what kind of trouble he is heading towards... and it can be prevented.

But that means you will have to change your idea of taking man as a machine.

A machine has no future. Kirlian has tried taking pictures of a car but he has not been able to find that something is going to go wrong within the next hour, that the car will not start. No machines have any future; hence, what is going to happen cannot be pictured.

Secondly, what Western medicine has done is make people less immune. If you go to India you will see that in the same river buffaloes are enjoying their bath, donkeys are drinking, people are taking a bath, clothes are being washed -- and the same water is being drunk. Nobody feels sick, nobody falls victim to infections. But the Westerner going to India immediately feels in trouble. He cannot drink any available water because all water is polluted; all water has amoebas, all water is not right for drinking. He can only take soda water. His immunity has been destroyed by too much protection.

Real medicine should give you immunity rather than take it away. It should make you stronger, able to fight any infection rather than make you weak so that you are vulnerable to all kinds of infections.

It is a known fact that rich people fall sick more than poor people. Poor people cannot afford it; rich people can. In the East poverty is great, and those poor people do not have even enough food -- if they can manage one meal a day that is very fortunate -- but they are not sick. The rich people, even in the East, are more sick. In the Eastern science of medicine -- that is ayurveda -- a few diseases are defined as royal diseases. They happen only to very rich people or to royalty -- first you have to be able to afford them. For example, tuberculosis is known as a royal disease. A poor man cannot have tuberculosis.

From another direction, one very famous psychologist, Delgado, has been working on animals. He was surprised to know that if rats are given one meal a day, they live twice as long; the lifespan of the rats who are given two meals a day is cut in half. He himself was surprised: less food and longer life; more food and less life.

Now he has come up with the theory that one meal is perfectly enough; otherwise you are loading the system of digestion, and that causes the cut in your lifespan. But what about people who are taking five meals a day...? Medicine will not allow them to die but will not allow them to live either. They will simply vegetate.

Man has to reconsider all traditions, all different sources; whatever facts have become available have to be reconsidered. A totally new medical approach has to be evolved which takes note of acupuncture, which takes note

of ayurveda, which takes note of Greek medicine, which takes note of Delgado and his researches -- which takes note of the fact that man is not a machine. Man is a multidimensional spiritual being, and you should behave with him in the same way.

Health should not be defined negatively: you don't have any sickness so you are healthy. Health should find some positive definition. I understand why they have not been able to find a positive definition -- because sickness is objective, and the feeling of well-being is subjective. Western medicine does not accept that there is any subject in you. It only accepts your body; it does not accept you. Man has to be accepted in his totality.

All other methods that have been used around the world should be brought into a synthesis; they are not against each other. Right now they are functioning as if they are against each other. They should be brought to a synthesis and that will give you a better view of man and a better life for human beings.

For example, acupuncture is by and by being accepted, because the seven hundred bio-electric points discovered by the acupuncturists thousands of years ago have again been discovered by Kirlian photography. He has pictured them, and you can count them; there are exactly seven hundred. You should appreciate the genius of the people who had no cameras, who had no sensitive films. They still managed to find out exactly the same seven hundred points. It is now well known, by brain surgeons particularly, that everything has its center in the brain. If your hand becomes paralyzed, it is stupid to treat the hand; you cannot treat it. Then the only suggestion, the mechanical suggestion, will

be to cut it off and put on a mechanical hand which will at least be movable, you can do something with it. This hand is absolutely useless, it has died.

It has not died. Some center in your head controls this hand, and that center has to be cured. The hand has not to be touched at all; that center is not working, there is some problem with the center.

Sooner or later the whole of medicine is going to become dominated by the brain centers. Those centers have control of everything in the body. When something goes wrong in the center it is only symbolically represented by the outer part of the body. You start treating the outer part; you don't go deep enough.

Modern Western medicine is superficial. You should go to very root: why has this hand suddenly become paralyzed? The center in the brain is in some trouble, and that center can be cured very easily. It is a bio-electric center.

You will be surprised to know that once it happened in Sweden to a beautiful woman... something went wrong in the inner bio-electric system. She started giving shocks to people. To shake hands with the woman you needed tremendous courage! Her husband applied for a divorce, because to make love to her meant getting such an electric shock that he would fall out of bed. Even her own children had to be kept separately.

She was examined by medical people. They had no way to find... they had never heard of such a disease. It was not a disease -- just some electric wires got entangled, something went wrong in her electrical system. That woman was the first to give the idea that the body is running on bio-electricity. They put a five-watt bulb in her hand and it lit

up. And that woman became of tremendous importance in understanding man.

Perhaps when you are not feeling well-being it is just that your battery is running out -- you need some recharging. If your hand has gone paralyzed, perhaps the center has lost its electricity; it can be recharged. No medicine is needed, no surgery is needed. We are in a position now to look at man from different angles: how different societies, in different cultures, in different times have treated man. And sometimes if strange things seem to be working, they should be accepted rather than rejected.

For example, seventy percent of diseases are only in your mind: you don't have them, you just think you have them. Now, to give you allopathic medicines for these diseases is dangerous, because all allopathic medicine is somehow or other connected with many poisons. If you have a disease, medicine is good; but if you don't have the disease but only the idea, then homeopathy is the best because it harms nobody. It has nothing in it, but it is a great help to humanity. Thousands of people are getting cured by homeopathy.

The question is not whether homeopathy is real medicine or not. The question is: if people are having unreal diseases, you need some unreal medical system for them.

Homeopathy has nothing in it, but there are people who don't have any sickness but are getting tortured with the idea that they have. Homeopathy will help them immediately. It cures people but it never harms anybody. It is bogus medicine -- but what to do with a bogus humanity?

The Indian physician and the practical nurse don't have any instruments, sophisticated mechanisms, X-rays or other

things; they don't have even the stethoscope. They just check your heartbeat -- and this has been functioning perfectly well for thousands of years. They check it because the heartbeat is your very center of life; if something is not perfect it gives them indications of what has to be done. Rather than treating the disease, they will try to make your heartbeat more harmonious. Their medicine will help your heartbeat be more harmonious, and immediately the disease disappears. You think the disease has been treated -- but the disease was only a symptom.

That's why in ayurveda they could discard surgery completely: it was reducing man into a machine. When things can be done very easily with minerals, herbs, natural things, without poisoning the system of man, then why unnecessarily go on giving man poisons? -- which are going to have their side effects!

Perhaps that is one of the reasons why medicine has grown and evolved... and side by side disease goes on growing. You treat one disease, but you treat it with poison; the disease will be gone but the poison will be left in the system. And that poison is going to create its own effects. So all herbal medicines, all minerals and things like homeopathy should be combined.

There should be only one science with different branches, and the medical person has to decide to which branch this man has to be sent. It is no use telling somebody, "You don't have the disease"; it is no use at all. He will simply change the doctor, that is the only effect. He will love the doctor who says, "You have the disease."

I used to know a quack. He was a very clever man. The moment you entered his dispensary, before meeting him

you had to pass through his lab. Just to create an impression on you he had a big lab of strange instruments... and he would not use ordinary things.

For example, he would not use a stethoscope to check your heartbeat. You would have to lie down on a table... it was nothing but two big bottles with different colored water in them, and the water starts jumping up and down with your heartbeat -- a stethoscope made in a different way. You are more impressed than with just an ordinary stethoscope. He watches, and you are watching....

I asked him, "Why do you do all this nonsense?" He had made his whole lab so that the patient was almost killed by the time he was examined. He said, "Just human psychology. It does not need treatment."

It has been found in many experiments that allopathy succeeds in seventy percent of cases; homeopathy also succeeds in seventy percent of cases; ayurveda also succeeds in seventy percent of cases, and acupuncture also succeeds in the same way. It is strange: it seems a few people -- seventy percent -- are willing to be cured, and any kind of medicine helps.

A few people have lost the will to live; then no medicine can help because the basic will to live is no longer there. They have already died; they are only waiting for the funeral time. These people do not need medicine, they need a different kind of therapy which gives them the will to live again. That is their basic thing -- only then will any other medicine help.

All these things have to be combined together into a synthesis, a whole, and man can be completely free from diseases. Man will be able to live at least three hundred

years; that is a scientific estimate. His body has the possibility to go on renewing itself for three hundred years. So whatever we have been doing is basically wrong because man dies at seventy.

And there are proofs...

In a part of Kashmir which is now part of Pakistan -- Pakistan has occupied it -- people live very easily to one hundred and fifty years. In Russia there are many people who are one hundred and fifty years old, and there are people who have even reached one hundred and eighty. Now, these people's foods, their habits should be studied, and those foods and those habits should be made known. A person one hundred and eighty years old in Soviet Russia, in a particular part of the Caucasus, still works in the field just like any young man; he is not even old. His food, his way of living has to be looked into very deeply. And there are many people in that area -- only in that area, Caucasia... That area has produced really strong people. Joseph Stalin himself was from that area; George Gurdjieff was from that area -- tremendously strong people.

Medicine needs a totally new orientation. It is possible now because everything is known that has happened around the world; we just should not be prejudiced from the very beginning.

Question 2

IT SEEMS THAT WHENEVER SUCCESS IS ANNOUNCED, NEW DISEASES LIKE HEART FAILURE, CANCER AND AIDS APPEAR. WHY IS THIS SO?

The people who are working, researching new medicines go on declaring new successes in their fields. But their successes in their scientific research work has nothing to do with what humanity is continuously doing; they are unrelated.

For example, homosexuality has created AIDS. Scientists are not responsible for it. The medical profession is not responsible for it, but in some way it has supported the basic cause that creates homosexuality. For example, no medical person, no Nobel prize winning medical man has the guts to say that celibacy is unnatural, and sooner or later it is going to create troubles.

The problem is that the scientist is also an ordinary human being; he is a Catholic, he is a Hindu, he is a Mohammedan. In his lab while he is doing his work he is not a Catholic, he is not a Mohammedan. But outside his research work he is just an ordinary man with all the prejudices and conditionings. Even though he knows perfectly well through his scientific researches that celibacy is not possible, and if you try for the impossible you are going to get into troubles....

All the religions have been teaching celibacy.

Celibacy is the cause of homosexuality.

Homosexuality has brought the disease AIDS. .pmNow the scientific person should be courageous enough to get rid of his conditionings. .pm6

I have seen medical doctors suggesting to students that if you masturbate you go blind... which is sheer nonsense. Nobody has ever gone blind because of masturbation, and those who have gone blind have not gone blind because of

masturbation. They suggest that you will become an idiot, retarded, your intelligence will not grow.

The medical profession is also part of the vested interests. They know perfectly well that there is no relationship between blindness and masturbation. They know perfectly well that when a boy is fourteen he is now ready by nature to reproduce, that a girl when she is thirteen is ready to become a mother. We are preventing these people for almost ten years: now, how are they going to remain celibate for these ten years?

Rather than helping the poor children, rather than giving them the right guidance, they have been creating fear in them... for centuries, just living on fear. And they will masturbate -- masturbation is not going to be stopped by anything -- but now the joy of masturbation will not be there. They will masturbate with the fear that soon they are going to be blind and their intelligence is not going to grow. They will not go blind, but if they accept the idea that their intelligence is going to suffer, it is going to suffer -- not because of masturbation, but because of the idea planted in their minds.

A scientific medical approach should be to tell the boys and the girls, "Now you are ready as far as nature is concerned, but the society is not ready. Society wants you to be educated, society needs you to be educated, and these ten years will be difficult for you." And the boys and girls should tell society to make these ten years as easy as possible.

When the pill is there, what is the point...? Why not allow girls and boys to have the same hostels? They should be allowed to make love; in fact it will give them great

experience and richness for their lives. Meeting many boys, meeting many girls, they will have a certain idea of what kind of woman they would like to choose when they want to get married, or what kind of man they would like to choose. Right now without any experience they have to choose. On small things we expect experience....

I had applied for the post of editor in a newspaper. The owner interviewed me and the first question was, "Have you worked somewhere as an editor?"

I said, "What kind of nonsense question is this? Wherever I go, this will be the first question. It means I can never work as an editor. Somewhere I have to begin; why not here? Somewhere I have to begin without experience; if everywhere experience is needed, then God is at fault. He should send people -- trained typists, trained editors, trained journalists with certificates."

The old man was shocked when I said, "This is simple nonsense. This is not an interview. You give me the chance: somebody has to give me the chance first."

He thought for a moment and he said, "Your logic is right. I never thought about it. I have been asking every candidate, `What is your experience?' -- and they all showed me their experience. You are the first one who has shown up my nonsense. You are accepted. Naturally, somewhere one has to begin, so why not here?"

In small things you are asking for experience. In a lifelong affair -- the meeting of man and woman to live together, to have children, to create the new generation -- you don't bother about experience. Instead just the opposite is insisted upon: the girl should be virgin. Can you see the stupidity of the idea?

About boys they are a little less strict, because they know boys -- they cannot remain virgins. You will be surprised to know that even girls cannot remain virgins; it is against nature. In the middle ages girls were going to the doctors to create a fake virginity so that when for the first time the husband made love to them, he was satisfied that the girl was a virgin. Doctors had arrangements to make the girl look like a virgin. But what kind of fake, false society are we living in?

There cannot be any check on the boys because it is very difficult, there is no way to know whether the boy is virgin or not. But for the girl there is a way: there is a small, thin skin screen that should remain unbroken; if it is broken she has lost her virginity. But any doctor can manage it with a thin plastic screen, and then deceive the foolish husband and the whole tradition. And that has been done in all the countries where virginity is respected. I have heard that here in Greece virginity is one of the great things, although it is impossible to find a single virgin.

Those ten years are of immense importance, because boys and girls can have enrichment, experience. Knowing others, they can feel who could be the right person, what kind of qualities will be the right qualities, with whom they feel most intimate.

If the medical profession is really scientific it will tell society that the girls and the boys should be given freedom to experiment before they decide for their whole life. This will avoid masturbation, this will avoid homosexuality, this will avoid lesbianism -- and this will avoid AIDS.

They have to tell the boys and the girls, "You have to take every care. The pill is there for women" -- the pill has

existed for many years, and now recently they have made a pill for men too -- "so be on the pill, so you are completely safe."

Virginity is not the real thing; the pill is the real thing. They should tell the students, "You have to go into the experience." And they have to tell the society, "Your demands are unnatural, and your fears are absolutely false." Then there will be a parallel success: their new inventions will not be thrown immediately overboard by new diseases. And about their discoveries... they have to remember the whole man. For fifty years they have changed so many medicines because they were found to create new diseases. When a medicine is first discovered there is great euphoria in the scientific circles: "Now we have found something for the disease!" But they don't think that this medicine may have its own effects, short-term, long-term -- and that's what is going on. Medicines go on becoming more, and nobody connects... because the result may come after twenty years. You may have taken the medicine twenty years before, and after twenty years you will find a new disease happening to you because the medicine was not natural, it was not in harmony with the cosmos. It was just invented by man for a certain disease without taking account of the whole life of man, and without thinking what the after-effects, by-products of this medicine can be. The medical profession has to be more responsible. It is not just a profession; it has to be more compassionate. And before they experiment with human beings, they have to work with their medicines and have to be perfectly satisfied that these medicines are not going to create bad effects, ever.

But society is strange; it lives on traditions and orthodoxies. For example, alcohol is legal, although it certainly has bad effects on the liver, on the brain; and it is addictive; the person starts falling apart. But because Christianity looks for every guidance towards Jesus, and he was drinking wine, naturally it is something spiritual. It has not to be made illegal -- to make wine illegal means Jesus was doing criminal acts -- but marijuana, which has no bad effects as far as is known to the scientists, is made illegal.

But scientists seem to be very cowardly people. They should say clearly to the world that marijuana has no bad effects; that it can even be helpful, that it can give people relaxation, good sleep -- and there is no hangover the next day. We have to get rid of rotten traditions. And if marijuana has any bad effects, those effects can be removed from it; something synthetic like LSD can be made, perfected.

If people are living in misery and are not able to find a way of meditation to go beyond misery, I don't think they should not be allowed something that relieves them for the moment of their misery, something that makes them happy for the moment. It is momentary -- but who knows, the momentary experience may give them the idea of making it permanent.

The only way to make it permanent is meditation. Meditation is the ultimate non-medicinal drug, with no bad effects. Of course, it is not something that you have to take into your body and your body system; it is something that you have to become inside yourself.

Diseases go on increasing because the scientists are not courageous enough to bring the society up to date. Society

is lingering far behind. And the scientists are not sensitive enough to see what a drug or a certain medicine can do to people: it may remove a certain sickness, it may create many more. Science has to be more alert, more compassionate, more courageous. Only then is it possible to prevent sicknesses from increasing.

Sicknesses like AIDS, which are nothing but death delayed... scientists are of the opinion that there is almost no way to cure it. It is not a disease; something inside the man has died.

My own explanation is that two men making love means that the two similar energies mixing with each other have no tension. A certain tension is needed for life. Slowly, slowly they lose all the tension needed for life, and death becomes absolutely necessary. That is what AIDS is.

Lesbians are still free... but they should not be happy. It is better, seeing what has happened to homosexuals, that they should get out of lesbianism. It may take a few years more for lesbianism to create its own disease -- and that disease will be far more dangerous than AIDS, because two negative energies mixing with each other are bound to create a far more deadly disease than two positive energies meeting with each other.

Negativity is part of death.

Positivity is part of life.

A man and a woman making love bring a balance between negativity and positivity, between life and death, so that the contradiction between life and death disappears and they become complementaries. It is healthy.

Question 3

CAN MEDITATION BE USEFUL FOR THE COMMON PEOPLE TO BE HEALTHY?

It is the best thing to help people to be healthy, because it gives you the taste of eternal life. It leads you into the shrine of your own being which has never known any death or any sickness. And when you become identified with it -- which you really are -- your resistance to sickness, to disease, even to death, is tremendously powerful. Yes, meditation can be a great help for people for health.
Every medical institute or hospital must have a special section, a division for meditation. Anyone who is in hospital should also be meditating. While he is taking medicines he should also be meditating.
By the way, you will be surprised to know that the words medicine and meditation both come from the same root, which means that which gives you health. Medicine is the physical way, meditation is the spiritual way. The spiritual is certainly higher, stronger.

Question 4
MEDICAL DOCTORS ARE NOW TRYING TO USE THE MEDICAL AUTOGENIC TRAINING TO HELP PATIENTS. WHAT IS THE DIFFERENCE BETWEEN MEDITATION AND AUTOGENIC TRAINING?

Autogenic training is good, but it is not meditation. Autogenic training is a very superficial relaxation, but it is basically mind over body, mind telling the body, "Relax." You lie down silently, you close your eyes, and you start feeling where the tense points are in your body. Your knees

are tense and you order the knees to relax; your hands are tense, you order the hands to relax. And this way you go on all over the body, giving each part which feels tense the order to relax. Slowly, slowly your whole body feels absolutely relaxed.

This is good. This is helpful for the body, but it is not meditation because it is still mind in control; it is mind dominating the body.

Meditation is mind no more in control.

Something beyond mind, your being has taken control both of mind and body.

Autogenic training can be helpful for physical relaxation; it can also be helpful to enter into meditation. First use the mind to relax the body, and then finally say to the mind, "Now you relax. I am here to take care; you just relax." When the mind also relaxes and there is no mind, no thought, but absolute serenity, silence, a tremendous blissfulness arises in you. Meditation is the ultimate.... Autogenic training is just the beginning, but it is not bad -- it is perfectly good. And it is a good sign that medical doctors all over the West have accepted autogenic training. That is a good sign. Sooner or later they will have to accept meditation too.

Question 5

CAN A PERSON WHO CARRIES THE AIDS VIRUS BE HEALED?

No.

Question 6

WHAT DOES HOLISTIC HEALTH MEAN?

Man can be divided, just for this explanation, into three parts: the body, the mind, the soul. If all the three are perfectly in tune and there is a well-being in all the three, it becomes one well-being of the total organism -- from the physical, psychological, to the spiritual. Then it is holistic health. The whole of your being has to be healthy.
There are people with healthy bodies like Muhammad Ali, but these people don't have any sense of something beyond mind. They have trained their bodies; their bodies are perfect animals. Their minds are not so evolved. No Bertrand Russell will be ready for boxing; the whole idea is ugly, it is barbarous. Their bodies are in health, and strong, but just like animals. Their minds are very retarded; otherwise they would not be in such an ugly and violent profession.
There is no question of their being meditative or their being in touch with the beyond. The holistic person is whole, undivided, one.
His zorba and his buddha have become one.
His hedonism and spiritualism have become one.

Socrates Poisoned Again After 25 Centuries

Chapter #21
Chapter title: The fear of tomorrow destroys your today
1 March 1986 pm in

Question 1
YOU ARE SUCH AN OUTRAGEOUSLY BEAUTIFUL MAN. IS THAT THE REASON WHY MORE WOMEN BECOME SANNYASINS THAN MEN? IS THERE ANYTHING YOU'D LIKE TO SAY ESPECIALLY TO GERMAN WOMEN?

Perhaps you are right. Only one thing I would like to say to German women: they should be attracted to the outrageous and the most beautiful men a little more.

Question 2
ARE WOMEN MORE COURAGEOUS THAN MEN?

They certainly are. These are men just feeling jealous... nothing courageous.
The woman is more loving because she does not live by logic, by reason, but by pure emotion and heart.
The way of the heart is beautiful but dangerous.
The way of the mind is ordinary but safe.
The man has chosen the safest and the most shortcut way of life. The woman has chosen the most beautiful, but the most mountainous, dangerous path of emotions, sentiments, moods. And because up to now the world has been ruled by man, woman has suffered immensely. She has not been able to fit with the society that man has created because the society is created according to reason and logic.
The woman wants a world of the heart.
In the society created by man there is no place for heart.
Man has to learn to be more heartful because reason has led the whole humanity towards a global suicide. Reason has

destroyed the harmony of nature, the ecology. Reason has given beautiful machines, but it has destroyed the beautiful humanity. A little more heart is needed in everything.
As far as I am concerned, the way to your innermost being is closer from the heart than from the mind. Mind is a shortcut if you are going outward, and heart is a very long way. If you are going inward, the whole thing changes into its opposite -- heart is the shortcut to being, and mind is the longest way you can think of.
That's why I am all for love, because from love it is very easy to take you to meditation, to take you to the eternity of your life, to take you to your godliness; it is very difficult from the head. First the man has to come to the heart, and then only he can move towards the being.
My emphasis on love has a basic spiritual reason. From the heart the woman can immediately move, and the man can move towards the heart without any difficulty. He has just been wrongly trained; it is only a conditioning. He has been told to be hard, to be strong, to be manly, and all this is nonsense. No man cries and lets his sadness or his joy flow through the tears because he has been told since he was a child that tears are for women, it is girlish. Men never cry and weep.
Looking to nature, the whole thing seems to be absurd. If it was so, if that was the intention of nature, then man's eyes would have been made in a different way, they would not have tear glands. They have tear glands just as women have.
What is the purpose of those tears? They are needed; they are a tremendously significant language. There are moments when you cannot say, but your tears can show.

You may be so full of joy, and tears come to your eyes. Tears are always the symbol of overflowing experience. You may be so sad that words cannot contain it; tears help you. It is one of the reasons why women go less mad than men, because they are ready to weep and cry and throw things any moment; temporarily they can go mad every day.

Man goes on accumulating, and then one day he explodes -- wholesale. Women go mad retail, and that is a wiser way, to be finished every day. Why collect?

Men commit suicide more than women. This is very strange. Women talk of committing suicide more than men, but they never commit it. Men never talk about committing suicide but commit more suicide; the quantity is double. Man goes on and on repressing, goes on and on keeping a certain face which is fake. And there is a limit to everything: a point comes where he cannot hold it anymore and everything falls apart.

Man has to be taught to be more heartful because from the heart goes the way to being. You cannot bypass the heart. The woman is in a better position, she can go directly towards being from the heart. But instead of recognizing this immense quality in women, man has been condemning women. Perhaps there is a reason; perhaps he was aware of some superiority in woman -- the superiority of love. No logic can be higher than love, and no mind can be higher than the heart. But the mind can be very murderous; the mind can be very violent, and that's what the mind has done for centuries.

Man has been beating women, repressing women, condemning women. And not knowing that condemning

women, repressing women is making them inferior, half of humanity is deprived of raising its consciousness. And you are deprived, because you could also have learned the art of moving upwards from half of the universe. You could also have moved on the same way, on the same path; hence I always say, the liberation of women is also the liberation of man. It is more the liberation of man than the liberation of women.

Yes, women have more love, but they should also be made aware of the other side of the coin. Man has logic. The other side can be illogical. It is not dangerous, it is just a mistake; it can be corrected. That's why I said the way of the heart is beautiful but dangerous.

The other side of love is hate; the other side of love is jealousy. So if a woman gets caught into hate and jealousy, all the beauty of love dies and she is left only with poisons in her hands. She will poison herself and she will poison everybody who is around.

To be loving one has to be more alert because you can fall into the ditch of hate which is just very close by. Every peak of love is very close; the dark valley of hate is surrounding the peak from everywhere -- you can slip very easily.

Perhaps that is the reason many women decide not to love. Perhaps that is the reason man has decided to live in the head and forget all about the heart... because it is so sensitive, it feels hurt very easily, its moods change just like the climate changing.

One who really wants to learn the art of love has to remember all of these things, and has to save his love from falling into all these ditches of hatred, jealously; otherwise,

going to the being will become impossible -- more impossible than it is from the head.
The woman has to drop jealousy, she has to drop hatred. The man has to drop logic and be a little more loving. Logic can be used; it is utilitarian. In scientific work it is useful, but not in human relationships. Man has to be careful that logic does not become his only way, that it remains just an instrument he uses and puts aside. The woman has to be aware that she does not fall into hatred, into jealousy, into anger, because they will destroy her most precious treasure of love. And both have to move deeper in love; the deeper they move in love, the closer they will reach to the being.
Being is not very far away; it is the deepest part of love, a love which is absolutely pure, unconditional. A love which is absolutely alert, aware, conscious, immediately turns into a tremendous revolution; it opens the doors of the innermost shrine of being.
To reach to your very center is to gain all that life can give to you -- all the fragrance, all the beauty, all the joy, all the benedictions.

Question 3
ZORBA THE BUDDHA IS A MAN. HOW WOULD YOU DESCRIBE YOUR VISION OF A WOMAN?

Zorba the Buddha describes humanity.
But your question is relevant, I can name a woman in place of Zorba. Buddha, of course, is a quality. It simply means the enlightened one; it has nothing to do with man and woman.

In place of Zorba I would like to give you a name, Irene Pappas. She will be here next weekend, so I will introduce you. Zorba is just a fiction, but she is not. She is a reality, but she has all the qualities of Zorba. In the film ZORBA THE GREEK she played the role of the widow who was stoned by people because she was not behaving according to the traditional orthodox ways. She was still loving. Tradition thinks that the moment your husband is dead you are also dead. It was better in India -- at least they used to burn the woman with the husband. Ugly, inhuman, utterly primitive, but looked at from a different angle, very compassionate; otherwise, she was going to suffer perhaps fifty years or sixty years, a living death.

And that was the situation of the widow in ZORBA THE GREEK. She was a rebellious woman; Pappas played the part of the widow and she continued to have love affairs. Life means love. If you cannot love, you are not allowed to breath.

Love is to your inner being, exactly what breathing is to your body.

Irene Pappas has never met me, but she feels a deep communion with me, and she is going to be here amongst you. She is not yet a buddha, but I hope that she will be a buddha before she dies.

Question 4

WHAT DO YOU THINK OF WOMEN GOING ON A SEX STRIKE TO PREVENT ALL THE STUPID NONSENSE MEN ARE CREATING?

A great idea; but the problem is that sex is not only the need of man, it is the need of the woman too. The strike will not be only against man, it will be against women also. Now why go on a sex strike when the pill is available? Instead of making sex a struggle, a strike, why not make it a playfulness, a fun?

We have all the methods, medicines, so that the woman need not get pregnant. That was creating the whole problem. It is really a strange arrangement of existence that only the woman gets pregnant. If I was to decide, it should be rotation -- one time the man gets pregnant, one time the woman gets pregnant and the world becomes a rotary club! But the pill has made almost what was missing in nature. Now no woman can be made pregnant against her own will, and if there is no pregnancy, sex is only fun, and you don't go on strike against fun.

Take it nonseriously, take it playfully. Sex can become a beautiful phenomenon if pregnancy is not involved in it, and that can be avoided.

So I don't think there is any need for going on strike; that will make the whole world very sad. All men will become British, all women will become German, and existence will be in a very troubled situation. And a thirty-year strike cannot be broken easily, it will become your second nature; thirty years is almost half of your life -- it will become your habit.

No, I will not suggest it to you -- although the idea is great, but just as an idea -- don't practice it. In practice, use the pill and let sex become a casual fun between friends. A nonserious affair.

Question 5
IN MY OPINION, YOU ARE THE GREATEST HUMORIST OF ALL TIMES. IS THAT TRUE?

At least for you it is true. About others, I don't know what they think, people have different ideas about me. I enjoy all kinds of ideas. Perhaps you are right; that's why I can even enjoy people calling me the world's most notorious man. I enjoy that too; at least I am still the world's MOST notorious man. Who cares whether it is notorious, famous, respected or disrespected? One thing one is certain, that it has to be the world's MOST -- then you can put anything behind it! I am absolutely in agreement.

Question 6
ARE YOUR SANNYASINS THE WITCHES OF TODAY'S TIME?

That's true! Everybody can see it. The word `witch' means a wise woman, and where can you find wise women other than my place? I have added something more....
In the old days the witches were all old -- my witches are all young! They were all dirty and disgusting looking -- my witches are beautiful. I have improved upon the idea.

Question 7
IS IT POSSIBLE TO LIVE WITHOUT JEALOUSY UNLESS ONE IS ENLIGHTENED?

It is possible. If you are enlightened then the question of jealousy does not arise at all; then it is impossible to have

jealousy. Before enlightenment it is possible to live without jealousy. You just have to look into the causes of jealousy. What makes you jealous? -- possessiveness. Jealousy itself is not the root. You love a woman, you love a man; you want to possess the man or the woman just out of fear that perhaps tomorrow he may move with somebody else. The fear of tomorrow destroys your today, and it is a vicious circle. If every day is destroyed because of the fear of tomorrow, sooner or later the man is going to look for some other woman because you are just a pain in the neck. And when he starts looking for another woman or starts moving with another woman, you think your jealousy has proved right. In fact it is your jealousy that has created the whole thing.

So the first thing to remember is: Don't be bothered about tomorrows; today is enough. Somebody loves you... let this be a day of joy, a day of celebration. Be so totally in love today that your totality and your love will be enough for the man not to move away from you. Your jealousy will move him away; only your love can keep him with you. His jealousy will move you away; his love can keep you with him.

Don't think of tomorrow. The moment you think of tomorrow your living today remains half-hearted. Just live today, and leave tomorrow, it will take its own course. And remember one thing, that if today has been such a beauty of experience, such a blessing -- out of today is born tomorrow, so why be worried about it?

If some day the man you have loved, the woman you have loved finds somebody else -- it is simply human to be happy, but your woman is happy with somebody else -- it

does not make any difference whether she is happy with you or happy with somebody else, she is happy. And if you love her so much how can you destroy her happiness?
A real love will always be happy if the partner feels joyous with somebody else. In this situation -- when a woman is with somebody else, and you are still happy and you are still grateful to the woman and you still tell the woman, "You have absolute freedom; just be totally happy, that is my happiness. With whom you are happy is insignificant, what is significant is your happiness" -- my feeling is that she cannot remain away from you for long, she will be back. Who can leave such a man or such a woman?
Your jealousy destroys everything.
Your possessiveness destroys everything.
Before enlightenment you have to understand that what you are gaining out of jealousy you are burning in the fire: the more you become jealous and angry and hateful, the more you are throwing the other person far away from you. It is simple arithmetic that it is not going to help; you are destroying the same thing that you want to preserve. It is simply idiotic -- it is German!
Just try to understand a simple fact that human beings are human beings. Everybody gets bored with the same person once in a while. Be factual; don't live in fictions.
Everybody gets fed up with the same person once in a while. That does not mean that his love has stopped; it simply means a little change is needed. It is good for his health, it is good for your health. You both need a little holiday from each other. Why not do it consciously, "We are feeling stuck. What about having a one-week holiday? I

love you, you love me; that is so certain that there is no fear."
My own experience is that after one day's holiday you will fall in love with each other on a higher and deeper level, because now you will see how much you love each other: you cannot even see the sadness that comes naturally by living together. Don't possess each other. Keep the freedom intact so that you don't interfere in each other's private world and you respect the dignity of the other person. Once this is felt, once in a while you may go on separate holidays, come back again and there will be no need to be worried. You will be surprised that when your woman comes back to you after living with some other man for seven days, and you come back to your woman after living with some other woman for seven days, you both have learned some new things. You can have another honeymoon again. You are new and fresh, and you have learned new tricks. And it is always good to have fresh experiences, enrichment.

It is not that you need enlightenment and only then jealousy will disappear; you only need human understanding, intelligence, and jealousy will disappear.
So don't wait for enlightenment! I know many sannyasins are waiting for enlightenment, and meanwhile being as much jealous as possible, because after enlightenment you cannot!

Question 8
CAN WOMEN DO MORE FOR PEACE IN THE WORLD THAN MEN?

She certainly can do more for peace in the world, because all the wars are fought by men but suffered by women. Somebody's son dies, somebody's husband dies, somebody's father dies, somebody's brother dies... Men fight the war, but the woman is the real sufferer.

You will be surprised to know that whenever an army invades a country, they kill men and they rape women. That is very strange. Even then, there is a difference. They kill the man... But they are full of sexuality, repressed sexuality; all soldiers are repressed sexually. Soldiers and monks, these two are the most sexually repressed people in the world.

The woman is the victim: she is raped. And for thousands of years it has been going on.

The woman can do much if she is allowed to have an equal part in all the decisions that are made about life, war or anything. The woman cannot be for war, and there should be a movement of women against war -- it may be man's game but why should woman suffer for it?

And half of humanity consists of women, remember. If half of humanity is against war, it is impossible to bring another war into the world. And woman can fight all efforts against peace in many ways; every woman should try to prevent war.

In the old days man has taught woman that when he goes to war she should not cry, she should not weep; on the contrary, she should send her husband with joy, with a prayer in her heart that he becomes a winner. But on the other hand, some other woman is sending her husband with the same prayer to the same God.

If the women decide, "We will not allow our sons to go to war, we will not allow our husbands to go to war, we will not allow our brothers to go to war, we will fight every inch that nobody who is related to us goes to war" -- if all the women decide that, then nobody can go to war. It is a simple idea, it just has to be spread.

Right now you have been told to do just the opposite. In the second world war women were preparing clothes, sweaters, woollen coats for the soldiers. Not only that, women were even offering their bodies to strange soldiers because they were fighting for the country -- and this was thought to be virtuous.

Man is very cunning.

He can call anything virtue whenever it is serving his purposes, otherwise it becomes vice -- the same thing! For murdering a single man there is a death penalty. For murdering hundreds of people... For the murdering of Hiroshima, Nagasaki, President Truman should have been hanged immediately so no other politician ever tries any ugly thing like that again. Two hundred thousand people died within five minutes -- and for no reason at all, just that President Truman wanted to experiment with the atomic bombs. Using two hundred thousand people as guinea pigs...?

The woman just has to fight it in her family. If every woman fights it in the family and does not allow anybody in the family to go to war, all armies will be dispersed. Force people to come back home, to retire from the army. "We don't want you to get gold medals, we want you to live a human life amongst human beings."

Woman has never been for war. Her whole life is destroyed by war, she can blossom only in peace. The consciousness of women has to be raised. Millions of men will be in support, millions of my sannyasins will be in support and millions of other people who have just a little bit of intelligence will be in support.

Just leave the politicians. If they want they can have a wrestling match, a boxing match, do to each other whatsoever they want to do. "Kill each other, we don't care!" Let their fighting instinct be satisfied. The president of America can have a wrestling match with the president of the Soviet Union, and the whole world can watch on the television and enjoy. It would be such a great entertainment. And who cares who wins or who is defeated? It harms nobody.

The real thing is that the people who create war don't go to war; all the great generals remain behind. Only the poor soldiers are fighting and are being killed. And when the victory is declared, then the victory is of the generals -- General Eisenhower becomes victorious, or General MacArthur becomes victorious -- and these are the people who have not gone to fight at all. They have been hiding behind, and behind them were their presidents and prime ministers. It is a very strange game. You want to fight, and unnecessarily other people who don't want to fight are being sent to fight and destroy each other.

A world consciousness has to be aroused, so that soldiers -- even if they are SOLDIERS -- should go to war just to have a chit-chat with the other party and come back... and let us see what happens. There is no need to shoot anybody, there

is no need to kill anybody. You can play cards, you can do anything for the whole day and come back by the evening. Man has to become alert that war is so ugly, that it does not suit intelligence -- it shows a very retarded mind; it is animalistic.
Woman can certainly help immensely.

Question 9
WHY ARE MOST PEOPLE SO AFRAID OF GETTING OLD?

The reason most people are afraid of getting old is that they have missed life. It is not death... You cannot be afraid of something that you have never met, that you know nothing about. You cannot be afraid of death because you cannot even imagine what death is.
Ordinarily it is thought that people becoming old start getting afraid, fearful because of death. That is not right. The truth is that the people coming closer and closer to death realize they have missed living, that they have not lived totally, they have not loved totally, they have not done anything totally. They have always been so-so, wishy-washy, and they have been always waiting for tomorrow -- that they are going to do something really great -- and that tomorrow never came. Now there is no tomorrow, there is only death.
My people will not be afraid of death because they are living life as totally as possible, they are burning their torches of life from both the ends together. And before death comes they will have tasted every flavor of life, they will have reached every depth of life, they would have

discovered the ultimate of life -- the eternal existence. Then who worries about death?
Once you have come to know your own being, there is no death.
Death is a lie.
There are a few great lies in the world: God is a great lie -- nobody has seen God -- but you need somebody to protect you. You have got father-fixated, so you need a father in the sky and you need a father to represent him on the earth. The pope is the father, and then there are smaller fathers, archbishops and bishops and priests.
Two small boys were playing -- one was a Jew and the other was a Catholic -- and a Catholic bishop passed by. The Catholic boy said, "Good morning, father."
The Jewish boy was standing silently. When the bishop had gone, he said, "One thing I cannot understand... I am absolutely certain this man is unmarried. How did he became a father?"
Nobody bothers about what that little boy said. Everybody goes on calling him father, and he is not a father at all. But that little boy does not know that they even call God father -- who has a son but who has no wife!
These are great lies.
Death is also one of the great lies, but about death there are a few differences. Everybody has seen death -- at least everybody believes so. You have never seen death, you have only seen a certain person was breathing and now is no longer breathing -- that's all you have seen. He was talking, now he is no longer talking... It simply proves that death does not need breathing, that dead people don't like talking...

How can you conclude that you have seen death? -- only that the man who is no longer breathing perhaps has experienced what death is. I say perhaps because most of the people, out of fear, become unconscious before they die.

Only a few people who have been experiencing something of meditation, something of awareness, who have experienced in some way the distance between themselves and their body and mind, remain alert when death comes. They simply laugh within themselves -- which you cannot hear, because the body is no longer functioning. They cannot say to you, "It is just a great joke; death does not happen. That which was really alive remains alive."

The body was only alive because of something present in it, and that presence is moving out of it. That presence, if it has died with a desire will take another birth; if it has died without any desire it will dissolve into the universal consciousness, will become one with existence.

There is no question of fearing death, but the fear arises only because you are not living. You want to love a woman but you are not even courageous enough to say to the woman, "I love you."

When I was a student, one of the students was my roommate in the hostel room. He was very puzzled, because in the university everybody was talking about who was in love with whom, great romances were going on. He was worried that nothing was happening to him. I said, "Nothing is going to happen to you. You will have to do something."

He said, "What should I do? I am so afraid. When a girl comes near to me I start trembling and perspiring, I feel as if I am dying."
I said, "Don't be worried. They are human beings; they are not monsters or some evil spirits. Why should you be so nervous?"
He said, "Well, what can I do? I have tried hard. The thing is, the harder I try the more nervous I feel."
I said, "Do you have some girl in mind?"
He said, "Yes, I have one girl in mind, but I don't know how to write a love letter either."
I said, "You don't be worried. I will write the letter for you. You simply sign it and post it, and let us see what happens."
I knew the girl. She was the daughter of the collector of the city, a really beautiful girl, a Kashmiri girl. She was studying philosophy with me.
I told the girl, "A letter will be coming to you... Don't be hard on that boy. He is in anguish because everybody is telling stories about their love affairs, and he is really in misery. So don't be hard. His letter will come, and you have to write a letter in return."
She said, "This is too much. If my father comes to know, it will create great difficulty."
I said, "Nobody will come to know -- neither your father will know, nor will you two ever meet. I am the only person who will know. You simply go on writing letters. Write beautiful letters -- make him happy."
And for three or four days the man was so afraid. "Her father is a collector, you have created trouble for me. He

will send the police and I will be arrested. Now who is going to give bail to me?"
I said, "I will arrange everything, you don't be worried. When I have written the letter for you, I will do everything."
Even in the middle of the night he would wake me up saying, "I am feeling very afraid."
I said, "You can sleep with me in my bed. Don't be worried, nobody..."
He said, "I just heard boots. It seems that policemen are coming."
I said, "Nobody is coming. Those guards are always there. You are just being silly."
Then the letter came and you could have seen the joy on that boy's face. He ran to show me the letter. He said, "My God, I was thinking that I would be in jail, but she loves me. Now what am I supposed to do?"
I said, "Write another letter, and this time ask for a photograph."
He said, "That's great, because I need her photograph on my table. But people may see it."
I said, "You can hide it in a book. But you need, once in a while, just to keep it on your heart and feel great love."
But he said, "You will have to write the letter again."
I said, "Now you should start. I have started. My whole life I am not going to write letters for you."
He said, "But I don't know how. Just once."
I wrote the letter.
And the girl told me, "Now don't tell me to write to him again because that idiot has written to me again, and now he is asking for a photograph."

I said, "Don't be so hard. What harm is there if you give a photograph with your autograph on it?"
She said, "Autograph too? If my father comes to know..."
I said, "Nobody is going to know. He will hide it in a book, and I will tell him to "keep the book in the suitcase so there is no possibility..."
She said, "You are creating this whole thing. I don't love him."
I said, "But compassion, kindness... I am not asking you to love him. Just write a love letter. In this way you will be trained in writing love letters. Some day you will need them, and you will remember me."
She said, "That's right. Some day I will have to write love letters and this is a good chance."
So she wrote another letter, and this went on.
After a few letters the boy said, "Now, arrange a meeting."
I said, "That is difficult."
He said, "Why?"
I said, "You are such a nervous person. I cannot introduce you to the girl because it will be embarrassing for me too."
He said, "I will keep my hands in my pockets."
I said, "That won't help because I have seen you. Even in your pockets your hands make your whole pants quiver. I'm not going to do it. First you train yourself."
He said, "That means I am never going to meet... just love letters?"
I said, "To tell you the truth, this girl does not love you. I have been telling her to write letters to you just as a training."
He said, "My God. So you have been befooling both of us?"

I said, "I was not befooling either, I was just giving you some satisfaction at least, and she was also enjoying."
He was afraid to meet the girl. But next day, without asking me, he went to the girl and said, "Give all my letters to me. And these are your letters and your picture."
The girl said, "But what will you do with those letters?
He said, "What will I do? Because I cannot write such good letters, and I will have to write to some other girl... you just give me my letters; I have to use those letters again. And this time I am not going to tell anybody or take anybody's help, I am going to do it on my own."
The girl told me, "That boy was very angry, and he was not nervous as you were saying; he was trembling with fear, anger. He would have killed me. He has taken all his letters, and he has given back all my letters to me."
I said, "What else? -- because a meeting was not possible. But this is a good sign, he has gathered some courage."
He didn't say anything to me, and he started sending those letters to some other girl. Now they are married and they have children. The last time I had been in their town was almost twenty years ago, and he said, "You are a troublemaker."
I said, "What happened? I have never done any wrong thing to you."
He said, "Wrong thing, you say! Those letters that you had written, I sent to this girl and I got caught; now I am living in such misery."
I said, "That's what happens to everybody. You know me; I can write beautiful letters, but I have not got any problem around me. You should have learnt. Just because you had

those letters you got into trouble; now suffer. How many children have you got?"
He said, "Five."
I said, "You are producing fast enough."
He said, "What else can I do? The woman I have got is really terrible. I don't make love to her, she makes love to me. I am simply a puppet around the house, taking care of the children. In the morning first I have to make the tea and prepare breakfast, then she gets up. That is the only period of silence in the house -- while she is asleep and I am preparing the breakfast. After that there is trouble after trouble, and you are responsible for all that. I was a simple person. I was miserable, I know, but you should not have suggested such a remedy."
I said, "I had no idea to which girl you were going to write those letters. You should have asked me, I would have suggested to you the right girl. Certainly not this girl -- I know this girl. She was in the same university and she was in the same trouble as you were -- nobody was looking at her. You unnecessarily got into trouble. Everybody was avoiding her! She was going after many people, and they were simply saying, 'Just leave me alone.' And you started writing letters to her."
He said, "What else should I have done? -- because everybody else was engaged. She was the only one who was not engaged to anyone."
I said, "That would have been enough of a sign to avoid her, but you were stupid and stupidity has its own results. You suffer; otherwise, if you listen to me you can become a sannyasin."
He said, "Will that help?"

I said, "I don't know. But if you become a sannyasin that will be at least a rebellion against that woman; it will establish some credibility, some dignity."
He said, "No, I will not do that without asking her."
I said, "Then see you next life."
Women are certainly more courageous. In all the cultures all over the world, it is the woman who leaves her family and goes to the family of the husband. She leaves her mother, her father, her friends, her town, everything that she has loved, she has grown up with; for love's sake she sacrifices all that. The man will not be able to do that.
In fact, because the man has been pretending to be superior, he should have done it; he should have gone to the girl's house rather than bringing the woman to his own house. But in no culture, in no society in the whole of history, has man taken that step -- to drop out of his family, out of his grounding, out of his atmosphere, to sacrifice everything and to become part of a totally new atmosphere, a new land, to be replanted in a new garden, in a new soil, and to blossom there. The woman has done it, and done it gracefully.
She is certainly more courageous.
In love, and in different phases... She loves as a mother, which no father can do; she loves as a wife, which no husband can do. Even as a small child she loves as a daughter, which no boy can do.
A woman's whole life is love.
For the man, life is a big thing; love is only a small part in it. He can sacrifice love for money, for power, for prestige -- for anything he can sacrifice love. The woman cannot sacrifice love for anything; everything is below love.

Everything can be sacrificed, but not love. Certainly she has courage, and man should learn much from women.
If we make our relationship a learning phenomenon of experiencing the other person -- not just a superficial sexual relationship, but something deep, intimate, learning of each other's mysteries -- then each relationship becomes a spiritual phenomenon. Both will be enriched by it and, as a result, the whole of society.

Question 10
WHY ARE ALL THE GOVERNMENTS SO AFRAID OF YOU?

They are afraid because whatever I am saying, whatever I am doing, is cutting their very roots. I am against all traditions.
I am against all religions because I don't think that religion can be organized, it is an individual affair. I am against governments because I don't want governments to be in the hands of politicians. I want governments to be in the hands of the geniuses, talented people, the cream of the society. I would like man in politics, but not political man. Their humanity should remain untouched by their politics.
Politics is a dirty game; very few people in the whole history of politics have been able to remain men in politics. I consider the present president of Greece as one of the men who is not a politician, but a man in politics. While every government in Europe has been afraid to give me a tourist visa, he invited me to Greece on his own, seeing that what the politicians are doing is a world-wide conspiracy against me. America is creating the whole network of conspiracy

against a single man who has no power except his love and his understanding. But they are afraid, more afraid of me than they are afraid of nuclear weapons.

The president of Greece is certainly a man of courage, intelligence. I will not consider him as a politician, just a man in politics; his humanity remains above it. He invited me, and he was simply surprised that all the governments should be behaving in such a cowardly way.
Italy has been postponing my visa for two months continuously, because the pope's pressure is there that I should not be allowed to enter. Germany has made an order to all the embassies that I am not to be allowed to enter Germany. I have never been to Germany; I have never been to Italy.
Why should these people be so afraid? The question naturally arises to everyone, but the answer is not difficult. They are afraid because they cannot answer me. I am raising all kinds of questions against their society, against their government bureaucracy, against their culture, and they don't have any answer. Their fear is that they cannot answer me, they cannot face me, they cannot encounter me. And their fear is that people who have intelligence are bound to be influenced by me. But they are being stupid. It makes no difference.
In Germany I have thousands of sannyasins. I can change the whole of Germany into a sannyas land without ever going to Germany, because I know one thing about the German personality: you can trust; they will never betray you. Thousands of sannyasins have come to me from Germany but not a single sannyasin has dropped out. And

they have to face the most difficult situations; in their jobs they have been thrown out, from schools they have been thrown out, from universities they have been thrown out. They have been fighting in the courts, and they have been winning in the courts; their discos, their restaurants have been closed forcibly and they have been fighting in the courts.

In Germany it seems I am the only problem.

Naturally they are afraid, if I am there, then many more people who have been hearing about me continually -- for and against -- are going to listen to me. I don't see that anybody listening to me can be against me. Only people who have not listened to me, people who have not been in any intimate contact with me, can be against. Those who come to me are bound to fall in love, because I fall in love with them. And believe me, it is irresistable!

Question 11

A WOMAN POET FROM AUSTRIA, MARIA VON ESCHENBACH, ONCE SAID, "ONE INTELLIGENT WOMAN HAS MILLIONS OF BORN ENEMIES -- ALL STUPID MEN. CAN YOU PLEASE COMMENT?

She is right. It does not need any more comment.

Question 12

MY LAST QUESTION IS PERSONAL. I HAVE BEEN DOING MY JOB FOR TWENTY-FIVE YEARS. WHEN I TOOK SANNYAS, MY COLLEAGUES AND MY CHIEF EDITOR DECLARED ME CRAZY. BUT I GO TO MY OFFICE IN RED CLOTHES AND WITH THE

MALA, AND I ENJOY THEIR REACTION. I AM PROUD OF BEING A SANNYASIN. AM I BEING VAIN?

No. You are simply crazy! Just enjoy it. This whole world is insane.
In this insane world only crazy people are sane.
In this blind world, if you have eyes you will be thought to be sick, something is wrong with your eyes.
I will tell you one actual incident...
In South America, in the mountains, in the beginning of this century there was discovered a small community of three hundred people, all blind. It was very strange. What happened to these people -- three hundred people all blind? People were afraid to go near the community because there must be something that drives people blind; otherwise, how could three hundred people...? Not a single person had eyes.
One daring young man went there to study, and he found that every child is born with eyes, but within three months, or at the most four months, he becomes blind. Then he started looking for the reason. What happens in those three or four months? He found a common fly in that area that was poisonous, particularly to the eyes. It has a certain attraction towards eyes, and once it has spread its poison into the blood of the child, soon the child will become blind.
Now, a three or four-month-old child cannot remember later on that once he had eyes. People remember their past after four years; if you go back, you will remember only after four years, or at the most three years, but not before

that. A four-month-old child going blind will remember for his whole life that he was born blind.

The second special thing about the fly was that its bite could only affect a child of three or four months. After that, its poison does not affect; the child has enough resistance at six months old or eight months old. So he was there and the fly was biting him, but it didn't affect his eyes.

While studying this whole thing, he fell in love with a young blind woman, a really beautiful woman, just missing the eyes. He asked the permission of the community, "Can I get married to the woman?"

The community was not willing, was very resistant. They said, "We don't belong to the same world; you have this false idea that you have eyes. Unless you drop this idea that you have eyes, unless you become one of us, we will not allow you to be married. And it is not only a question of idea; we have our own physicians who will look into your eyes and find out. If they find that you have eyes, then your eyes have to be taken out, because that is an abnormality."

The young man thought the whole night of what to do; this seemed to be a very difficult decision -- he really loved the girl. She was blind and if he also went blind then life was going to be very difficult, particularly for him. Because they had been raised blind they could go on, even in blindness working, doing things; they were accustomed to it. They farmed, they milked their cows -- they went on doing their work just robotlike -- they found the way to their houses...

He thought, "I will be in absolute difficulty. To lose my eyes -- I love that girl because of her beauty, and the

moment my eyes are gone her beauty is gone. Then any woman is the same."
Next morning he was going to be examined and his eyes taken out, but in the middle of the night he escaped.
You are amongst people who have a certain prejudice, a certain blindness, a certain conditioning, and you don't belong to them any more. They are bound to think of you as crazy. Enjoy it; don't feel offended, it is natural. In fact, let them start thinking that you are happier than they are, you are more peaceful than they are, you are more together than they are; let them think, "Who is crazy?"
All of my sannyasins are facing the same problem everywhere, but they are facing it courageously. And I can say with absolute conviction that the victory is going to be yours because truth is with you, you are not living according to a bogus ideology. You are living according to nature, simplicity, according to love, sensitivity. You are living out of meditation, and nobody has ever gone mad out of meditation.
Meditation is the only safeguard; otherwise everybody is on the brink of madness. So let them call you crazy, it is perfectly beautiful.
I am crazy. My people are all crazy.

Socrates Poisoned Again After 25 Centuries

Chapter #22
Chapter title: The whole existence is with you
2 March 1986 am in

Question 1
BELOVED OSHO,
I HAVE TO ASK YOU THIS ESOTERIC QUESTION.
HOW CAN YOU SAY WITH SUCH CERTAINTY
THAT THIS EARTH IS THE ONLY PLACE IN THE
UNIVERSE WHERE LIFE HAS BLOSSOMED, AND
CONSCIOUSNESS HAS ARISEN?
HOW DO YOU KNOW?

It is not an esoteric question; it belongs to the inner science of man. The moment one becomes enlightened, he is no longer confined in his own body; his vision is as big as the whole universe.
So when I said that this earth is the only place where life has blossomed, where not only life but consciousness has arisen, not only that but there have been a few people who have reached to the ultimate expression of consciousness -- to me, that is godliness -- I can say it with authority because it is my own vision. But a few things have to be added to it.
There are almost fifty thousand planets in the whole universe where life has reached to the animal stage... some planets where life has only reached to the vegetable state. But there is no planet other than earth where there exists something similar to man -- not only alive... Animals are alive, but man is conscious of his life. To become conscious of one's consciousness is the highest stage, and that is not far away.
You are aware of your life.
You can be aware of your awareness.

Self-awareness will reveal you the mystery of existence. You have not to accept it on my word. If you accept it, it becomes esoteric for you. To me it is an actual experience, and there are many experiences which I am not telling you about for the simple reason that they will look esoteric -- because you cannot conceive of them. To me they are realities, but to you they have to become realities.

I mention this point especially, because I am immensely concerned that life on the earth is not destroyed; it is existence's most ambitious flight.

You are not alive; existence is alive in you.

You are not conscious; existence has become conscious in you. The moment you become conscious of consciousness, existence achieves its fulfillment. You are so blessed in that moment that you can bless the whole universe; that is the meaning of the word `Bhagwan'. It does not mean God; it simply means the blessed one, one who is blessed and who is capable now to share his blessing with anybody who is ready to receive it.

There is nothing esoteric in it, but it belongs to the science of the inner journey -- it is not part of the objective science. So to those who are addicted with the objective science it may look esoteric, but to those who are not addicted to the objective... and remember that the object cannot exist alone without your subjectivity; your subject, your consciousness, is the polarity.

It is strange that logical scientists go on denying that there is anything inner in man. They accept the outer and they deny the inner; they accept the things in their house and they deny themselves. It is simply ludicrous, but it cannot go on for long. More and more intelligent people are

searching inwards because the outer search has led to death -- to the ultimate death.

The inner search will lead you to deeper layers of life and finally to the eternal life in the same way as the outer search leads you to death, because objects are dead. Studying dead objects, and denying the living subject who is studying them... Do you think one object can study another object? -- that is impossible. Do you think one stone can observe another stone? Can it do research about the other stone?

To enquire into the objective world, you need an inner consciousness, a subjectivity. That subjectivity is your consciousness. And objective science has come to nuclear weapons, ready to destroy the whole of life on the earth and turn it into pure objectivity without any subject. Just the opposite happens when you reach to your innermost being: everything becomes alive, conscious. The whole existence becomes a dancing, singing, rejoicing universe, and your vision has no limits; you can see things which are not possible with objective eyes.

I had to state this just to emphasize the fact that to destroy life on the earth is going to be the greatest loss to existence, because nowhere else has it evolved to the point where a Zorba can become a Buddha. Nowhere else has it blossomed into the ultimate potential, transforming it into an actuality.

Galileo proved that this small earth moves around the sun. It may be a factual thing, but I say unto you that the whole universe, not only the sun but the millions of other suns which you see as stars in the night, and millions of solar systems are all really moving around the earth -- not

factually, but in a symbolic sense because this is the only sacred place where life exists, where consciousness exists, and where a few people have been capable of achieving the ultimate expression of being, enlightenment.

Question 2
BELOVED OSHO,
SOMEHOW I CAN'T BELIEVE MY LAUGHTER, IF IT'S TRUE, BUT I ALWAYS BELIEVE IN MY TEARS. PLEASE COMMENT.

Everybody does it; mankind has been accustomed to misery. Misery is taken for granted; it is thought to be natural. Not to be miserable is dangerous in this vast crowd of miserable people simply because they cannot believe that someone is not miserable -- something must be wrong with him.
The society has penetrated deep in your mind; it is not only that others will not believe your laughter, you yourself don't. Your mind is part of the society; it has created it. Your parents, teachers, priests -- they all have created your mind. A mind is something implanted in you by the society; it belongs to the society, not to you. It is society suspecting your laughter, making you afraid that perhaps you've gone insane -- because there is no reason to laugh.
It is a very strange situation: when you are healthy, you don't think that there has to be a reason to be healthy. You don't rush to a doctor in panic saying, "Save me doctor, I am healthy! Do something immediately... something has gone wrong, I am no longer sick." Nobody asks, "Why am I healthy?" But if you are sick you ask, "Why am I sick?";

you go to the expert to enquire about your sickness and how to cure it.
The same should be the situation about your inner world. Sadness is sickness, and you accept it; laughter is health, and you are afraid to accept it -- you are suspicious of it. That suspicion is not yours; that suspicion belongs to your mother, to your father, to your teachers, to your priest, the church, and all kinds of so-called leaders.
If a child is not burdened with all this conditioning, when he is laughing he will accept it naturally. When he is sad he will enquire about why he is sad. He will go to the psychiatrist to enquire what is the cause of his sadness, why he is so serious, why he cannot laugh, why he cannot sing and dance.
A person who cannot laugh, cannot sing, cannot dance -- do you think he will be able to love? It is impossible; his love will be a sad affair, full of tears, without any joy.
People are finding lovers so that they don't feel lonely. Loneliness hurts, but they are not aware that the other person is also lonely. And two lonelinesses together make the problem multiplied; it does not dissolve the problem. You were lonely; now another person is lonely. You were sad; now another person is sad. Now both will be carrying the sadnesses of each other, sicknesses, seriousness, moods of despair and anguish -- now they are doubled. Before a person falls in love, he should have a right understanding about his own state... is he capable of loving? He cannot laugh, he cannot sing, he cannot enjoy music; he cannot enjoy anything... how is he going to enjoy love?
The priests of all the religions have poisoned everything.

They have poisoned your love, they have poisoned your laughter.
They have poisoned your capacity to rejoice, to dance, to sing.
Just look at your churches... The moment you enter a church you become serious -- just watch it. The moment you enter a church the climate inside you changes -- you become serious. You become Christian, which is simply a disease just like Hinduism, Buddhism... different names of diseases.
Can you make love in a church? Jesus Christ hanging on the cross looking at you... It will be a very strange scene. You cannot even laugh. Have you seen any statue of Jesus smiling, laughing, dancing? No, all that you know is the crucified Jesus.
My own understanding is that Christianity has become the biggest religion of the world because it is a sick religion -- more sick than any other religion. The cross and a serious Jesus -- naturally, on the cross one has to be serious! It will look really odd if he starts laughing on the cross; he has to follow etiquette. His seriousness, his death, his cross have been helpful to millions of miserable people to join his company: "He seems to be the right person."
He has told you to carry your crosses on your own shoulders, and you are carrying not wooden crosses, but far more deep psychological crosses of sadness, misery, anguish, anxiety, meaninglessness. These are your crosses. His cross was not that big, and it was something outside him; you are carrying your crosses within your hearts. There seems to be some kind of affinity between you and Jesus Christ.

The writer of ZORBA THE GREEK, Kazantzakis was expelled by the Greek Orthodox church because he created Zorba -- a man full of joy, full of love, a man full of music, carrying no cross at all -- a fiction even, and one of the best that this century has created. And the great artist Kazantzakis was expelled from the church because he had done something immensely unchristian.

The church does not want you to be happy. Society does not want you to be happy. The psychoanalyst does not want you to be happy. Nobody seems to be interested in your happiness; everybody wants you to be miserable. There must be some vested interest in your misery -- there is: the miserable man is easily enslaved. He is already broken. He has no guts left; he cannot fight, he cannot rebel; he cannot be a revolutionary, he has no hope. It does not matter to him; he is in such misery, what more misery can slavery be?

India remained for two thousand years in slavery without a single revolution worth calling a revolution. They call a few things... in 1942 Mahatma Gandhi called his movement a revolution. It is simply untrue. The whole revolution died in nine days. And a country of four hundred million people... How many people participated in the revolution? And why did it die out in nine days? These are not revolutions, just little efforts towards revolution which died before they were born.

India was not ready for any revolution; hence, the masses remained aloof -- for them it mattered nothing. They were under the kingdom of Hindu kings before Mohammedans came; they were miserable. Mohammedans became emperors; they were miserable. Britishers came; they

remained miserable. Their misery does not change. Why should they bother who is ruling them? Their hearts are so deeply sad that you cannot make them sadder.

All governments want people to remain miserable, and all priests want people to remain miserable, because only miserable people go to the priests for consolation. Only miserable people think of paradise; only miserable people want to be assured that blessed are the poor, blessed are the humble because they shall inherit the kingdom of God.

For thousands of years misery has been imposed upon you. You are born into it; it is part of your blood and bones. That is the reason that when you feel laughter, to yourself you look awkward, embarrassed. But tears are perfectly okay, because for thousands of years man has been full of tears -- his whole life is nothing but tears.

My people are condemned all around the earth. I am condemned for the simple reason that I am telling you to throw the crosses off your shoulders. If you are so much attached to carrying something, carry a guitar -- but a cross is not something to be carried.

I have been teaching my people to be happy, rejoicing, loving, because those are natural things which have been repressed. But strange people have the majority under them. I have told my people to drop all old conceptions. For example, you have been told for centuries that love is unspiritual. Love to God is perfectly okay -- that is spiritual love because there is no God, so you can go on praying and be very loving to God who does not exist. But love to a woman or a man is dangerous because the woman is real, the man is real.

They have tried to divert your love to a nonexistential thing so you cannot love those who are real. And they have made it clear to you that these two loves are opposite to each other: either you can love a woman or you can love God... strange! I can't think why there should be such a competition between God and a woman. Is God a woman?... so jealous?

Why has a man to renounce life and its joys to attain the same pleasures in heaven? What kind of logic is this? Here everything is sin, and the same things in heaven become rewards, to the same saints who were told not even to look at a woman.

In India there was a saint, Surdas, who took his eyes out. His name, Surdas has become equivalent to blind man, because to call a blind man "blind man" looks a little inhuman. In India a blind man is called surdas -- the name of a great saint. It simply means a blind man, but looks more sophisticated and does not hurt the blind man. Surdas took out his eyes because he was afraid that if the eyes are there and women are all around... and there are things which are beyond your control. Sometimes you see a face and you like it, you love it. It happens in such a split second that you cannot remember in that second that you are a religious man, you have renounced the world. It is better to get rid of the eyes so you will not see who is man, who is woman, who is beautiful. And this is not an exception.

In the Soviet Union before the revolution, there were thousands of men and women -- a very fanatic Christian cult which demanded that you cut your genitals. And people were cutting their genitals to assure the church absolutely about their chastity, celibacy. The poor woman

was again at a loss what to cut... the man was going far higher in spiritual growth. Then finally they started cutting their breasts. There were thousands of women who had cut their breasts and they were thought to be very religious. Men who had cut their genitals were thought more religious -- they were saints.

All these religions have been poisoning your naturality. My effort is to throw any unnatural conditioning off you, and introduce you again to your innocence, to your nature.

Just the other day my secretary Anando reported to me that there are reports in the newspapers that there are sexual orgies here. I said, "But I am here, and you don't invite me either. Great things are happening and I am present, and I have to come to know about great things through newspapers. This is not right."

She said, "But no orgies are happening. These are all false reports."

I looked into the report and I found what the reason was. It must have come from the hotels and places where my people are staying. No orgies are happening anywhere, but this is part of my teaching: whatever you do, do totally. So when my people are making love, they really love. They groan, they moan, they scream, they dance, they sing. And, you know, the hotel walls are not very thick, so all the neighbors are keeping their ears to what is happening... It must be an orgy! Two persons making so much noise... not possible!

They also make love, but they make love according to the tradition that the woman should not move. And to prevent her movement the man is on top of the woman. Now this is beast over the beauty -- he's muscular, he's bigger, and the

poor delicate woman is simply crushed under him. What kind of love...? And he is in a hurry to finish it soon because it is a sin -- the sooner finished the better! You should not rejoice in it, you should not prolong it, and your neighbors should not know. So the woman remains quiet, silent, almost a corpse. That is the definition of a lady.
A lady is not a woman. A lady is a dead woman; a lady simply means a good lay, she simply lies down and remains with closed eyes.
And do you know why women close their eyes when you make love? -- just to avoid seeing you. You are doing such a nasty thing to them, they don't want to see; they don't want the light on. The man is finished within seconds, because only he is making movements.
Neither the man attains orgasm nor the woman attains orgasm. Orgasm needs a little more articulateness, a little more skill. Orgasm needs first a long foreplay -- unless sex is accepted as natural, it is not possible -- a foreplay with incense burning, a music record going on, Irene Pappas singing! And before you start making love -- love should not be an immediate thing -- you should dance, you should sing, you should prepare your bodies to rejoice, you should prepare your bodies for the thrill. And waiting is a thrill. You should make love only when it happens naturally, listening to music, dancing, the beautiful fragrance of incense, flowers... Your love chamber should be a temple. I cannot use the word `church'; it is too ugly. That's why I am using the word `temple'.

And when your energies are flowing, moving, enjoying and your whole bodies are ready -- not just your minds which

want to make love... The woman certainly needs her whole body to be ready because her whole body is orgasmic. Man's sexuality is local, genital; woman's sexuality is all over her body. So by dancing and singing, her whole body will be throbbing, will be getting ready, will be getting warmer. The lady will be disappearing and the woman will be coming back.

Of course the lady should be on top, never the man on top. That is inhuman. And that is purely according to sexual science, that the man should be under the woman because then he cannot move much, and if he cannot move much then his ejaculation will not be within three seconds, it will take time. Let the woman move. And when you are in joy, you shout, you scream, you moan, you groan, and you don't care about the neighbors. Then only it is possible for both to come to an orgasm.

Orgasm is a gift of nature that leads you to religiousness, because through orgasm you come to know a unity with existence. For a moment you disappear, time stops, mind functions no more... all is silent and all is beautiful; but it is only for moments. But once you have tasted it, you would like it to remain with you twenty-four hours.

The first man who must have discovered meditation... I am absolutely certain that the discovery was made through orgasm, because there is no other way to discover meditation. In orgasm all those basic elements are present which make meditation. And some adventurer, enquirer, must have thought, "Why am I feeling so euphoric, so ecstatic?" And he must have noted these three points: I disappear -- a certain am-ness remains, a certain is-ness remains, but there is no I. Time disappears -- there is no

past, no future, just the moment, the present. Mind disappears -- no thoughts.

Anybody with a little intelligence could have figured out that if these three things can be managed without making love then the same experience will happen. This is the origin of meditation. Nobody knows how many thousand years ago some unknown explorer -- the greatest explorer in the world -- found it out, but it worked. Because with love you are always dependent on the other person, and for two persons there is a certain kind of dependence on each other.

Meditation manages to make you egoless, to bring you to the present moment, and to stop the thought process -- and you have a far bigger orgasm without any sex involved in it. Once you have the key in your hands you can remain twenty-four hours in your inner being in the same bliss, in the same benediction.

So my teachings look very contradictory to people -- they are not. I teach you to make love as totally as possible so that you can transcend it, so that you can find by yourself what is making love such a joyful event -- but it is only for moments. Those three ingredients which constitute orgasm you can try separately, and that's how I have managed meditation. Those three ingredients you can attain. And once you can have an orgasmic experience alone, you are free from women, you are free from men, you are directly in contact with existence -- there is no mediator. Only such a person can go beyond sex.

Going beyond sex does not mean that sex was sin. In fact, sex was the cause of all the spirituality that arose out of it.

So even the man who has gone beyond sex can enjoy sex just for fun, once in a while. Sex is not against spirituality. When you have experienced orgasm in sex, don't forget the afterplay. Just as there is foreplay which brings you to a thrilling readiness, after orgasm, if you turn your side and you say, "Now I am feeling sleepy," this is insulting. You don't understand the woman; your sex is only genital. Once you have ejaculated you start feeling sleepy because you have lost energy, you have become dull. Sleep will rejuvenate you so the natural cycle seems to be falling into sleep. But the woman's whole body was involved -- she is still throbbing.

Modern sexology has come to understand that a woman is capable of multiple orgasms -- one after another, at least six orgasms -- and you have given her only one orgasm. She is still ready for five orgasms, and this is an ordinary situation: the husband goes to sleep, and the wife cries and weeps.

If the husband is more considerate -- and he should be more considerate to a woman who has given him such a beautiful experience... He should be considerate: afterplay, a little more music, a little more song, a little more playfulness, or just lying down together. She will cool down; she will again become a lady. Unless she becomes a lady, you are not supposed to go to sleep; when she becomes a lady you can say goodbye and go to sleep.

So I know from where those reports are coming. My people are staying in hotels and they must be making a racket. And I don't want you to prevent your rackets -- it is your private affair; it is your private room. You are paying for it. Now

what you do in the room is your business; it is not the business of the bishop.
Basically, my insistence is on totality. Whatever you do be total in it, be natural in it, and soon you will discover that laughter and joy are natural. Sometimes you may like just to dance for no reason, just because you are so full of energy and the energy wants to dance. Then don't prevent it, don't repress it, because every repressed energy becomes poisonous.
Express it, and don't be worried about the world. Take one thing for granted: since you have been with me, the world knows you are crazy. Now there is no problem. They know you are crazy; you need not be worried about them. You be crazily in love with life, nature, so that you can transcend both life and nature. And there is a transcendence waiting for you, but it is only for those who live totally.
Then tears may also come, but they will not be of sadness; they will be of joy, they will be of gratitude, they will be of sheer blissfulness.
Tears are a language of anything overflowing.
If you are so full of sadness then your tears are of sadness.
If you are so full of joy the tears will be of joy.
I am not saying prevent the tears; they have their own beauty.
But they should be of joy, they should be of love, they should come out of your silence, out of your peace, out of your heart in tremendous gratitude that existence has given you life, has given you consciousness, and has given you a crazy friend like me.

Question 3
BELOVED OSHO,
WHAT IS THE ESSENCE OF PATIENCE?

Patience has been exploited by people.
There has been poverty for centuries and people have been told just to be patient, "It is a test of your trust in God."
They have been told just to be patient, "It is only a question of a few years and then you will be entering into paradise."
Patience has been used as part of an exploitation of people in every field, but patience itself is a beautiful quality.
You should not allow your patience to be exploited.
But to be patient, to me means trust -- trust in nature, trust in existence, trust in yourself. Things are going to be better every day; whatever happens, your patience finds in it something better for you. It is a very great alchemy; it changes suffering into blessing. It is a great instrument in your hands, you just have to understand that the instrument has to be used by you, not by others on you.
There are continuous changes in life -- life is a flux.
Heraclitus says, "You cannot step twice in the same river."
I say to you, "You cannot even step once in the same river."
The river is continuously moving... There are ups, there are downs, there are days and there are nights.
Patience consists of seeing things in a way that everything becomes a joy to you. For example, you can see that every day has been sandwiched between two dark nights. That will give you good misery and sadness -- what a life it is... just a small day and two big, dark nights.
A man of understanding will see that every night is so small between two beautiful sunny days. Life is the same --

your outlook changes. There are people who will not look at the roseflower, they will look at the thorns. They will be in deep despair that existence cannot even produce roses without thorns, but they are paying more attention to thorns than to roses.

A man of understanding will love the rose, and will take the thorn as a protection for the rose. It is a protection; the same rosebush is supplying juice to both -- to the rose and to the thorn. The thorn must have some natural function. Its function is to protect the rose -- it is a soldier, a guard.

Once you see life just from a different angle, your heart starts throbbing in a different way. Everything can be looked at with negative eyes, and there are people who will think about everything with negative eyes; they may become good critics, but they will be utter failures in life. There is a way to see life with positive eyes.

I was visiting a palace in Jaipur in India. Jaipur is one of the most beautiful cities in the world. The man who was creating it, Maharaja Jai Singh, wanted to defeat Paris, but he died before he could complete the project. So Jaipur has remained incomplete, but it has tremendous beauty. No city in India has that quality.

I was visiting his palace. His grandson, who is now in the place of the grandfather, said to me, "Please, don't take note if you see something incomplete in the palace."

I said, "What is the matter?"

He said, "My grandfather had a certain idea that nothing should be made complete, that then it has a certain kind of deadness; something should remain incomplete... possibilities for growth. And by coincidence he could not complete Jaipur. He died. And this was his whole life's

philosophy; he never made anything complete. Something will be missing in it, and the people who come with negative eyes immediately see the missing thing. The whole palace is so beautiful, but their whole concern becomes concentrated on a small stone that is missing, and they become frustrated." Perhaps Maharaja Jai Singh had some understanding of life.

In life nothing is perfect, everything has some imperfection. Imperfection means life is still growing, evolution is still happening. The day everything is complete will be the worst day in existence, because that day everything will become dead. There will be no growth, no need for evolution; everything will be stuck. Don't look to the imperfections; look at so much beauty that surrounds small imperfections.

It is a change of perspective that brings patience to you. Then you know that everything is good, and everything is going to be better because it has been going on for centuries becoming better and better. There is no need to be worried about tomorrow; tomorrow is going to be better. The whole existence is involved in bettering itself.

You have to be just a little patient, you should not be in a hurry. You should not ask that everything should be given to you right now.

Everything comes in its own time.

Everything comes when you are ripe.

Everything comes when you deserve it -- this is my experience.

In the last thirty years I have not felt, even for a single moment, any impatience, and I have seen that everything goes on becoming better. Existence itself is involved; we

are part of it -- there is no need to worry. Even something that looks dark today may prove just the beginning of a new dawn. Before the dawn the night is the darkest.
Just watch life.
Try to understand life and patience will come to you on its own accord.
I was in jail in America. In the first jail the sheriff of the jail asked me, "Perhaps you would never have thought that you would be in a jail."
I said, "I keep my future open. I can be anywhere... even in hell I will not be disturbed."
He took me to my cell. He said, "It is unjust. You have been arrested without any warrant, without even giving you any calls -- you have not been allowed to inform your attorneys. This is simply unjust. In my whole life I have never seen something like this happening."
I said, "This is a good experience for you. Things like this can happen. To me it makes no difference whether the arrest warrant was there or not, I would have been here anyway. And these days I will be in the jail are going to give me a new experience and a new perspective of life which I would have missed."
He said, "You seem to be a little bit of a strange type."
I said, "I am. This is only the beginning. We will come to know each other more."
And just within two days he became so friendly to me that he was worried that soon I would be freed, and "We will miss you forever." Because in those two days, thousands of telegrams, telephone calls and telexes and flowers came from all over the world, he said, "I have never seen such a thing. In my jail there have been cabinet ministers,

secretaries, great politicians. Nobody cares about them but you seem to be really influential all over the world. Now my wife wants to see you, my children want your autograph, and if you don't mind, I also want your autograph to show to people that you have been in my jail. I am proud that we had the chance to take care of you for two days."

He really took good care. He put me in the hospital ward and when I left, even I started thinking, "Should I leave or not?" because all the nurses were crying. I said, "My God, this is difficult."

Six nurses weeping and saying, "We will miss you."

I said, "I can understand. I can stay here forever -- for me there is no problem -- but they won't let me stay. And you should understand, you are only six; I have left five thousand people in my commune, and one million people around the world who must be crying and weeping. But looking at your faces, it feels like I should forget the world and remain here. I had never thought that jail can be such a beautiful place."

They said, "It never was. It is you who changed it. When so many telegrams and so many telephone calls started coming we realized we had to clean everything because everybody was concerned about your allergy. We had not cleaned for years."

The whole jail was full of flowers. They had no space to put flowers. They started asking me, "What to do? Now flowers go on coming and we don't have place, and the whole jail looks like a flower shop."

Even the old man who had received me into the jail, the head of the jail, had tears in his eyes when he let me out.

He said, "We will remember you -- in just two days you changed our whole jail. Our inmates have never been so happy. We have five hundred inmates. They all know you because they all see you on television every day, and they are happy that they had a chance to live with you for two days in the same jail. Now it is no longer a jail for them. It has become a pride for them."

After twelve days being in five jails, when I came out the last U.S. marshal who took me out of the jail said, "This is strange, you are looking better than you looked when we took you to the jail."

I said, "That is your fault. What can I do about it? I enjoyed the whole thing. It was such a new experience, and my doctor will be very happy that I have lost eight pounds. Having nothing to do, I was continually walking in the corridors. Not getting my food... I was just taking juice or fruits so it has been tremendously good for my health. And whenever I gain weight again I will inform you and you can arrest me. There is no need of any warrant. There was no warrant this time; next time there is no need for any warrant. And twelve days are not enough! -- keep me at least for fifteen days."

He said, "But nobody likes jail."

I said, "Who is bothering about the jail? -- I like everything. I find something beautiful in it. Sitting in my cell twenty-four hours after thirty years of continually talking to people -- this was a great holiday. The nurses were beautiful; they were taking every care, and the inmates were very beautiful. You think them criminals -- your bureaucrats are more criminal, more inhuman than the inmates. Wherever I arrived they welcomed me behind the bars showing me the

victory sign saying, `Osho, don't be worried, you will be victorious because they are doing absolutely criminal and wrong things. We have been watching you on the television; we are all with you.`"
Those twelve days are a beautiful memory to me; otherwise the very name `jail' looks bad -- it all depends on how you look at things. In the first jail, the jailer became so interested in me and so angry about the injustice that was being done to me, that he allowed a world press conference inside the jail.
I said, "But it may harm you."
He said, "I don't care. I have got only two years before being retired; at the most they can retire me now."
I asked, "But has there ever been a press conference inside the jail for a prisoner?"
He said, "Never, but we will make history." He invited all the press and we had a beautiful press conference inside the jail.
The whole of America was shocked.
The government was shocked: "What is the point of keeping this man in jail? He has gained more sympathy from people, and even from jail he is still available to people on television. Millions of people are seeing him who would have never thought about him."
They regretted that they had committed a mistake, and I enjoyed that they committed a mistake.
They destroyed the commune. They are fools...
They think a commune consists of houses and roads; they don't understand anything higher than matter.
My commune consists of people.
My commune consists of people's love.

They cannot destroy it; they have increased it. The number of sannyasins has increased all over the world. And every day it is increasing, for the simple reason that people have become aware that the governments are afraid of me. That means I have some message which can change the whole of society.
Just be patient and be understanding. Everything always goes on going better and better -- that is my experience. Whatever happens, ultimately things turn out even better. Now my commune has spread all over the world. The whole credit goes to the fascist government of America.

Question 4
BELOVED OSHO,
I'M A SANNYASIN. WHEN PEOPLE ASK ME WHAT IS THE DIFFERENCE BETWEEN THEM AND ME, I SAY THAT I AM FINISHED WITH MISERY. BUT OSHO, I AM STILL SCARED.

I can understand your problem. To be finished with misery is going to create troubles for you in a miserable society; that's what scares you. You become a stranger, an outsider, but don't be worried. Miserable people can do no harm to you; they are so engrossed in their misery, they cannot do any harm to you.
The bishop here in St. Nicholas has been threatening for three weeks that he is going to take a protest march in the city against me. But every time he changes the date. The difficulty is that only a few old women come to this congregation. Now, taking those few old women for a

protest march, he will just look like a buffoon. He calls those old ladies "the concerned citizens of St. Nicholas"! My people are moving into the town and nobody is against them. The young people... Because that bishop started finding that the protest seems to be difficult, he started a signature campaign. Naturally, that is easier. If the bishop goes to somebody, just to get rid of him they will sign. But a few young men, seeing that the bishop is gathering signatures against me, have started a campaign of collecting signatures for me. Those young men don't know me, and I don't know them, but they want me here.

The bishop phoned the owner of this house, a famous film director, saying, "We will burn the house, and you will never be forgiven by God for becoming the host to a very dangerous man."

And the director told him, "You can burn the house because it is old and I am no longer interested in it. But before you bother about me being forgiven or not forgiven by God, you should look just above your head: Katzantzakis' soul has not forgiven your rotten church. First get forgiveness from Katzantzakis and then think about other people."

But strange things the bishop was asking the director, "Do you think Osho is a messiah?" Perhaps deep down he is also afraid -- who knows?

The director said, "I do not know, but one thing is certain, that I am always for those who are stoned and I am against those who stone them."

This bishop has no power. He has not even the guts to come here. He is deep down afraid, "Perhaps this man may be a messiah -- who knows?" Jesus was not recognized by the Jews as a messiah and they crucified him. Perhaps the

people of St. Nicholas don't know that a messiah has come, and they may be unnecessarily creating a protest march... And this and that...

Who cares about their protest march? And if he wants to burn the house, I will be in the house and he can come and burn the house. There has been one criminal act by Greece, that against Socrates; now there will be a second criminal charge against Greece. He cannot even come close to here; how is he going to burn the house... with the help of those old ladies? Great revolutionaries he has collected!

You need not be scared. You remain in your blissfulness. What you are saying to people is absolutely right, misery is the difference.

There are one million sannyasins. Not a single sannyasin has yet been killed by anybody. I received threats every day for thirty years that they are going to kill me. They have even tried three times, made attempts to kill me and failed. What can I do about it? Those are idiots. They should come first and ask me, "How to kill you?" Just as I answer everybody else, I will answer them too and show them the right way, because I don't want that they should be caught and they should be punished after they have killed me. So I can manage everything for them!

Three times they have tried and failed -- twice in India and once in America. Even the American government failed. They had planted a bomb in the jail, underneath the chair where I was sitting. They should have asked me, "At what time are you coming? -- because we have to fix the time bomb at the exact time." I would have told them; they did not ask me. I arrived one hour earlier -- what could the time

bomb do? The poor time bomb waited. I left and then they had to remove the bomb.
Don't be scared; there is nothing to be afraid of.
The whole existence is with you.

Question 5
BELOVED OSHO
CAN YOU SAY SOMETHING ABOUT THE FACT THAT THERE ARE SO FEW BLACK SANNYASINS? WHAT IS KEEPING THEM ESPECIALLY FROM TAKING SANNYAS?

The black people have been treated so badly in the past that they have become afraid of getting involved in anything outside the circle of the blacks. It is just their past that is so heavy on them; -- moreover, they are poor, struggling somehow to survive. They cannot be interested in consciousness, in individuality, in the higher values of life. Their poverty prevents it; their past prevents it.
I am against all kinds of missionaries, all kinds of conversions, so I cannot send my people there. I will wait. Slowly, slowly they will be coming, but it will take time. It is not only the blacks who are missing in my people. Many people from the poor countries are missing for the simple reason that they cannot think of anything other than bread; bread is all that they can think about. They don't have any question about the meaning of life, the meaning of existence. These are faraway questions which don't belong to them.

I cannot help it. Unless their poverty disappears and their fear of the past disappears, it is not very likely that many black people will become sannyasins.

Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries

Chapter #23
Chapter title: A new world a new man
2 March 1986 pm in

Question 1
MANY PEOPLE ARE READY TO SIMPLY CHANGE THEIR STATE OF BEING, BUT THEY ARE TERRIFIED OF THE POSSIBILITY OF THE END OF THE WORLD. I, TOO, TOYED AROUND LIKE A PUPPET UNTIL I SEARCHED IN THE SCRIPTURES. I FOUND OUT THAT THE ANCIENT PHRASE IS NOT "THE END OF THE WORLD" BUT "THE END OF TIME" OR "THE END OF DAYS."
WILL THE HIGHEST MYSTERY BE THE DESTRUCTION OF THE WORLD, OR WILL IT BE THE SALVATION OF HUMAN BEINGS -- A GLORIOUS CHANGE OF THE UNIVERSAL FORCES OF MOVEMENT AND MAN'S MEASUREMENT OF TIME?

It makes no difference whether you call it the end of the world or the end of time or the end of days; it is simply three ways of saying the same thing, the end of the world. Don't try to deceive yourself just by different phrases. If there is no time, how can the world exist? If there are no days, how can the world exist? The end of the world is terrifying -- but the answer cannot be found in the old scriptures because in the old scriptures there is no answer for the contemporary man.

The old scriptures are all rotten. They had answers for their own contemporaries -- but some are twenty centuries old, some are thirty centuries old, some are fifty centuries old; they don't have any answer for you.

You have to find the answer within yourself.

The world can be saved not by changing phrases, but by changing man. And it is worth understanding this most important thing: man can change only when he is faced with ultimate death; otherwise he goes on postponing change. Change is troublesome. You are fixed with your own habits, you are accustomed to your old mind, your old ideas, your old prejudices. Change means you will have to go through almost a death of the old so the new can be born in you.

As far as I am concerned, it is good news that the end of the world is very close, because only then can man be persuaded to transform himself totally. Certainly this world will have to die. This world has come to its end, but we can create another world.

This man has lived enough, but we can give birth to a new man. All the old concepts, ideologies, religions,

philosophies, have become absolutely empty. They no longer give any nutrition, any nourishment to human growth; on the contrary they all hinder. If you go on listening to them and if you go on searching for answers in the old scriptures, then the world is going to end and you are going to end. There will be no new man, no new world. Forget the old.

I am reminded of a beautiful parable in Jesus' life... One morning, a beautiful morning on Lake Galilee, he came and put his hand on one of the men who was trying to catch fish. The man turned round, and there was something in the eyes of Jesus: whatever Jesus said the man followed it. Jesus said, "Drop that net. How long are you going to destroy your life just by catching fish? Come with me. I will tell you the way to catch men."

He had never thought that he could be anything else than a fisherman. This man was so authoritative that he dropped the net and followed Jesus. Just as they were going out of the town a man came running and said to the man, "Where are you going? Your father who was ill for so many days has died. Come home."

He asked Jesus, "Give me three days so I can go and bury my dead father and do all the rituals that are needed. I will be back soon."

What Jesus said to that man I would like to say to you. Jesus said, "There are enough dead people in the town, you need not worry. Let the dead bury the dead. You come with me."

Those words are tremendously significant: "Let the dead bury the dead." The whole town is full of dead people. Although they are breathing and walking and talking and

doing all kinds of things, they are not alive. There is no song in them, their heart has no dance in it, there is no ecstasy in their lives. Whether they are alive or dead does not matter; it is just the same. In fact, death will be better, it will be a great rest for them.

The world you are asking about is already dead. You cannot save it, no savior can save it -- and there is no need to save it either. It is rotten. There are only corpses all around. They have forgotten to live, they have forgotten to love, they have forgotten to celebrate. They have forgotten everything that gives meaning to life, makes each moment a souvenir, a memory so golden to be kept alive forever. Their lives are just empty; inside they are hollow, there is nothing substantial in them. They don't have a soul.

It is perfectly good that this world dies, this man dies, this society dies. But before it dies and before we take it to the graveyard, we have to bring out of it a new life, a new man, a new world -- exactly in the same way as when a seed dies into the earth it sprouts into a new life, with two beautiful leaves, green, fresh. This is transformation. The seed was closed and almost dead, but it has died into the soil and has given place to a living thing. A beautiful tree will grow with many branches, great foliage, fruits, flowers. And those branches will dance in the sun, in the wind, under the stars, under the moon.

Before it dies, let us use this world as a seed for the new man; let us use this man as a seed for a new humanity.

That's my whole work -- to prepare you for two things: to die as far as the past is concerned; and to start living in a totally new way, discontinuous with the past, so you can

become the new man. It is absolutely urgent. You cannot postpone it.

The time is running short -- because the old world has prepared for its own suicide. The nuclear weapons, a third world war... it has prepared everything for its own suicide. It has not taken any chances: just now on the earth there are so many nuclear weapons that we can kill seven hundred earths of this size, seven hundred human civilizations of this size. We are not taking any chance; the whole society has prepared its grave already.

Before it commits suicide, we have to save the essential life principle. And that can be done by each individual without being dependent on any organization; that is the old way. Without being dependent on any church -- that is again of the past... For the first time the individual has to take all the responsibility for his life in his own hands. No God, no savior, no church is going to help; they are all part of the old structure which is going to die. They are all woven together so closely that you cannot save anything from them; they will all die together.

But each individual can free himself.

Just when I came to your beautiful island I was informed that Kazantzakis, one of the greatest artists of the contemporary world, was expelled, excommunicated from the Greek Orthodox church. The reason for his expulsion was the creation of Zorba the Buddha. He named it ZORBA THE GREEK. Unconsciously he was creating the base of a new man; I call that new man Zorba the Buddha. It cannot be Greek, it cannot be Italian, it cannot be German, it cannot be Hindu, it cannot be Mohammedan....

The same was the situation with me. I was also born into a religion -- perhaps the oldest religion in the world, Jainism. It is older than Hinduism, because the Hindus' oldest book, RIGVEDA, mentions the first Jaina tirthankara, the founder of Jainism. That means Jainism was already in existence when RIGVEDA was written.

And about RIGVEDA there are problems. Contemporary scholarship thinks it must be at least five thousand years old; but one very great scholar of ancient scriptures, Lokmanya Tilak has decided RIGVEDA is ninety thousand years old. And his argument is such that there is no way to destroy it; his argument is very factual.

In RIGVEDA there is a description of a certain configuration of stars that happened ninety thousand years ago, and about which astronomers are scientifically agreed that it has happened only once. That kind of constellation only happened ninety thousand years ago, and RIGVEDA describes the constellations so minutely, in such detail that it is impossible that the people who were writing it were not aware of it. It could not be fiction, they could not create it out of their minds. If RIGVEDA is ninety thousand years old, then Jainism must be perhaps one hundred thousand years old.

I was born into a Jaina family, and what happened to Kazantzakis was going to happen to me -- but I am a different kind of man. The supreme command of the Jaina religion was going to decide about my expulsion from the Jaina religion. I wrote them a letter saying, "You don't have to make any trouble. I expel you all; now you cannot expel me. I do not belong to your gang, I am finished with it." They could not expel me because I expelled them all.

It is up to every individual not to be part of any dead, rotten ideology. Try to find out within yourself whatsoever is old, dead, and drop out of it. Throw it away. Clean yourself completely and be again a child. Be again innocent, with no ideas, no prejudices, no conditionings.

You have already been born; a new man has come into being, and it has to go from individual to individual. The fire can take almost like a wildfire, and if millions of individuals drop out of all old heritages, there is no need for life to disappear from this beautiful earth.

But we have to create a new life based on totally different principles. The old life was based, very strangely, on antilife principles. It was against everything that is living in you; it was against your love, it was against your sex, it was against your joy, it was against your pleasure. It was against everything that you enjoyed. It wanted you to be a dead saint, not a living human being. Antilife principles have ruled for thousands of years.

The ultimate result of it is that we are coming close to the end of the world. Your religions have contributed to it, your saints have contributed to it, your so-called philosophers have contributed to it... because they were all antilife. Anybody like Zorba who was for life was not allowed by the society to exist. He was condemned, he was discredited; in every way his dignity was taken away. He was reduced into an animal. Naturally, the crowd was powerful and managed to repress all rebellious individuals and forced them to follow the crowd.

I want the society to disappear. I want the crowd to have no power anymore. Each individual has a birthright to be free, to choose his life pattern and to move according to his

nature, respectfully, with dignity. That is going to be the new way of life, where each individual is respected in his uniqueness, and there are no ready-made ideas that everybody has to fulfill in his life.
Everybody has to live according to his own heart, has to move according to his own inner being, wherever it leads. That is your destiny. Nobody else is going to decide it; you are the only one to decide for yourself. This decisiveness -- freed from all crowds, mobs, organizations -- will create a new earth and a new jubilant, celebrant life for each individual. There will be no need for anybody to think of paradise after death; paradise will be herenow.
It is good that the old world is coming to an end. Now you have to decide whether you want to die with the old world or to take a quantum leap out of the old, and create a new world and a new man.

Question 2
YOU HAVE BEEN TALKING TO US ABOUT JESUS' PARABLES. IN ONE OF HIS MOST IMPORTANT SAYINGS, JESUS WARNED ABOUT THE FALSE PROPHET OF THE EAST -- THE WOLF IN SHEEP'S CLOTHING WHO WILL DECEIVE MANY IN THE DAYS OF MAN'S FINAL LIBERATION. YOU HAVE ALSO BEEN SPEAKING ABOUT TRUMAN'S NUCLEAR TERROR AND WARNED US OF REAGAN'S ANTIQUE PHILOSOPHY.
CAN YOU SPEAK TO US ABOUT THE DARK ONE OF THE EAST, AYATOLLAH KHOMEINI. IS THIS THE FALSE PROPHET THE WORLD HAS EXPECTED?

In the first place, all the prophets have been false -- Jesus included.

The very idea of somebody claiming that he is a prophet is nothing but pure ego. But people are not satisfied even with that. The ego is never satisfied, it wants more and more. Then they start trying to prove that they are the right kind of prophet. But to prove themselves the right kind of prophets they have to invent the wrong kind, and everything that is ugly, that is bad, can be thrown on the shoulders of the wrong prophets.

No prophecy of Jesus has come true. He was saying to his disciples, "Soon you will see me with the father in heaven." Two thousand years have passed and his "soon" seems to be really very long. One can stretch things a little bit but not that much. There is a limit to everything. Then he prophesied that he would be coming back, and if this is the end of the world, as it seems from every direction...

By the end of this century perhaps life will have to disappear from this planet, unless man takes a tremendously revolutionary step to change everything old, makes a bonfire of everything old, and starts life from scratch so that man becomes Adam and woman becomes Eve again. This time there will be no God to prevent you from eating the fruit of knowledge and the fruit of eternal life. Now you can explore every nook and corner of existence and become as wise as possible; you can explore your inner being and can get in touch with the eternal principle of life.

But from all directions it seems that the old world has come to an end -- at the most a dozen years more. When is Jesus

to come? -- when the world is dead? Then will he come to perform the ceremonies for the dead?

He was hoping that at his crucifixion a miracle would happen, because he believed fanatically that he was the only begotten son of God. There was no proof of it, no evidence, no certificate. In fact, he forced the Jews to crucify him, because he was saying... In the old scriptures it is said that when the messiah comes he will be crucified and God will prevent the crucifixion and will do great miracles to prove that he is his own son. Jesus didn't listen to people and he went on saying it.

Finally they had to put him to the test. He was himself asking for it because he was saying it is because of the old scriptures that you should accept him as the awaited messiah. They crucified him and they waited for the miracle -- but no miracle happened. Jesus also waited, but when he saw that he was already crucified on the cross and nothing was happening, he shouted at the sky, "Father, have you forsaken me?" Certainly a doubt had arisen, a suspicion that God had forsaken him.

But do you see the fanatic mind? He still thinks he is the prophet and he is the only begotten son. God has forsaken him; he is complaining against God, not against his own idea that has been proved wrong. That's how the fanatic mind functions. You cannot prove a fanatic wrong; everything proves him right. Even the failure of any miracle from God's side does not prove him wrong; it only gives him a new idea -- that God has forsaken him. But he remains the only begotten son, he remains the awaited messiah; he does not change his idea.

And whatever he has been saying about false messiahs coming from the East... why should they come from the East? In fact, when he was born the story is that three men of wisdom had to come from the East because nobody could recognize him in the West. So three men from the East traveled thousands of miles to reach the place where he was born, and they blessed him. They were happy that they had seen him; they may not be able to live long enough to see this boy's whole life and what he was going to do, but they had seen his birth and they were happy.
Now this is a great compliment to the East that Jesus is paying: only the East recognized him. Three wise men came from the East to pay tribute, bring presents for him, and the West had no recognition for him. Still he prophesies that in the dark days of humanity, false messiahs will come from the East. Strange! The East has never believed in any messiahs.
You will be surprised to know that the idea of messiahs is Western. In the East the very idea of messiahs has never existed. There have been people like Gautam Buddha, Mahavira, Lao Tzu, pinnacles of wisdom, but they don't proclaim themselves messiahs, prophets. They simply say what they are: they are human beings who have realized their innermost potential, and that you can do it just as they have done it. The idea of messiahs is Western.
You will be surprised to know that all these three religions -- Taoism, Buddhism, Jainism -- don't even believe in God. They are godless religions, so there is no question of any messiah, any messenger from God, any begotten son of God; there is no question of any such possibility. Why from the East?

This idea of East and West, of man and woman, of black and white -- the very idea of dividing humanity is ugly. The whole humanity is one. How long are we going to behave like children?

Yuri Gagarin was the first Russian who went close to the moon. When he came back the first question asked to him was, "What was your first idea when you looked at the earth from that faraway distance?"

And he said, "Strange... I was myself surprised with the idea. I said, `Ah, my beautiful earth.' I could not think of Russia, I could not think of America; I could not think of countries. From that distance the whole earth was one. I could simply say, `My beautiful earth. my earth.'"

Anybody who has been trying to divide humanity and the earth is not in favor of the new man. So I don't agree with Jesus. In the first place, his fanatic idea that he is a prophet, the awaited messiah, is false. Nobody is a prophet and nobody is an awaited messiah.

And what he is doing is very strange. Jews are calling him a false prophet, and he is calling other prophets false. Can you see the whole thing? It seems to be like a marketplace where every shopkeeper is shouting that only his goods are the best, everybody else's are false.

His own people never accepted him as a prophet, as a messiah. Jews are still waiting for their awaited messiah; they have not taken any note of Jesus, they have not even referred to him in their books -- not even about the crucifixion, not even that he ever existed. And he is calling other prophets, false prophets...

I say to you all prophets are wrong, all messiahs are wrong; and the people who wait for messiahs are sick. Because

they cannot manage their own life, they are waiting for somebody else to come and manage their life. Why should anybody manage your life? You should wash your own dirty linen. Should messiahs do it? So you go on piling up all your dirty linen and everybody is piling it up waiting for the messiah -- as if a messiah is a dry cleaner.

And as for Ayatollah Khomeini, he is simply a madman. To call him a false messiah -- even false is to give him too much credit. I am the last one to give him any credit. He is simply inhuman and absolutely mad. He should be in a mad asylum. He is not even a false messiah... he is not even a human being.

Nobody is coming from the East to destroy you. The East is too poor to destroy you. The East is destroying itself by its own reproduction; you are preparing your own graveyard with your nuclear weapons. The Eastern method of committing suicide is a little out of date: just go on producing children, and sooner or later they will have to starve and die. Western technology and science have given you better methods to commit suicide -- more technical, ultramodern nuclear weapons. Now no messiah is needed to do anything. The East will do its own thing by its great reproductive power; you will do it by yourself by your great intelligence, technology, science. No false messiahs are needed.

All you need is a few human beings who have clarity of perception, who can explain to you that there is still time. We can get out of the old structures and can begin the world anew, fresh. And it is such an adventure that nobody should miss it. It just needs a few courageous people to start it -- and my sannyasins have started it. First they will

be condemned, first they will be rejected; but soon they will be followed. That's how stupid human behavior has always been.
You just have to live joyously with the newly attained freedom that sannyas has given to you, and sooner or later people are bound to recognize it. How long can they ignore you? You are enjoying and they are unnecessarily miserable; the difference is so clear that even the retarded ones will be able to see it.
As the century comes closer to its end, you will find great crowds moving towards you. You will become their hope; your new lifestyle will be their only possibility to survive. And nobody wants to die, nobody wants all life to be destroyed from the earth. But if everybody is miserable and everybody is feeling useless, then people may even reluctantly decide that it is better to be finished: why go on dragging unnecessarily? But if they can see that there is a section, however small, who are living differently in the same world, on the same earth -- they don't have much but whatever they have, they enjoy much. They don't have much but they sing, they dance, they rejoice, they are alive. They have a warmth and they radiate love; their eyes are full of silence, serenity, and a tremendous depth. People are going to be moving towards you.
No messiah is needed.
But you can save the world. .pmAnd the world has to be saved because a few idiots cannot be allowed to destroy it. It has taken thousands and thousands of years to bring life to such peaks, and a few idiots simply want to destroy it.
No false messiah is coming.
No true messiah is coming.

There has never been one before. .pmBut each individual can save himself, can be his own savior. .pm6
Be your own savior.
Spread the message that everyone has to be his own savior -- there is no other way. And life will go on flourishing on a far more beautiful plane, in a far more juicy existence.

Question 3
MANKIND FELL FROM THE TREE OF KNOWLEDGE IN THE GARDEN OF EDEN. DEVOTED PEOPLE LIKE BUDDHA OR THE PROPHET ELIJAH REACHED TO ETERNAL REST WHILE THEY WERE SITTING UNDER THE SHADOW OF A TREE. JESUS WENT BEYOND DARKNESS WHEN HE WAS HANGING ON THE TREE. MAN FIGHTS BATTLES TO DEFEND HIS FAMILY TREE.
AND I HAVE HEARD THAT YOU REACHED ENLIGHTENMENT WHILE YOU WERE SITTING UNDER A TREE.
WHAT DOES THE TREE SYMBOLIZE TO THOSE WHO REACH THE HIGHEST PATH? HOW CAN I REACH THE EXPERIENCE WHICH WILL MAKE ME A KNOWER OF THE TREE?

Just sit under a tree.
Gautam Buddha was sitting under a tree because he had renounced his kingdom. Would you allow him to sit somewhere or not? And in a hot country one naturally sits under a tree... it was just accidental, it was nothing special. I was sitting under a tree because in my house there was no possibility of sitting silently, even for five minutes. It was a

big joint family -- sixty people in a small house -- and it was always a public meeting. Everybody was interested in everybody else's affairs, and poked his nose into everybody else's affairs -- and particularly with me as a target for everyone, because I was not doing anything as far as the family was concerned. Even if they wanted some vegetable to be fetched from the market... I would go in the morning and would come back in the night. My mother would be beating her head and she would say, "Do you understand that guests were to come and we sent you for vegetables? Where are the vegetables?"

I said, "The trouble with me is the moment I leave the house I get into arguments with anybody I meet. By the time I am finished with people I have completely forgotten for what I had come out. Just now one friend invited me to eat with him in his house. I went there and only when I was eating vegetables I remembered: My God! I was supposed to purchase vegetables and go home."

But it was night. I went to the vegetable market but it was closed. In the night in India nobody purchases vegetables. So I said, "I am simply sorry." They would send me to purchase something, some small thing, and I would come back two or three times, saying, "Just please remind me what you wanted."

And they would say, "It is better you drop the idea. We will send somebody else, because it is just a habit to send you somewhere. We can understand that you go on forgetting because you are fighting and arguing with everybody, and it takes hours for you; you must have forgotten. We can understand -- but you should understand our trouble. We

are waiting for you and you come back here asking, `What have you asked to be brought?'"
Finally they got the idea that this boy was absolutely good for nothing -- but still they would not let me sit down silently. Everybody who would be passing would say, "So again back to your laziness that you call meditation. You are a great crook." My uncles used to tell me, "Just to avoid work you have found this meditation."
So naturally I had to sit under a tree in a public park. It was just out of sheer necessity; trees have nothing to do with it. You seem to be unnecessarily connecting things -- that the lives of families are called the family tree. It is just a way of saying it. You are even saying that Jesus was crucified on a tree. No, to be crucified on a cross made of wood is not a tree. You seem to be a great researcher, and after all this research, you should be sitting under a tree rather than asking me questions.
Just sit under a tree and find out. Nothing will happen to you. The question is not where you are sitting; the question is whether you are going inwards. You can sit inside the house, you can sit under a tree, you can sit on the lawn, you can sit by the sea: the question is whether you are going in. Where you are sitting makes no difference, even whether you are sitting -- that too does not make any difference, because Mahavira became enlightened when he was standing. Just different types of people... He loved standing; he meditated standing. My feeling is that sitting, he must have been going into sleep, dozing, so he found a way to avoid dozing and sleep -- standing. Standing you cannot doze off into sleep so easily.

In yoga people have even discovered standing on the head; in that position one thing is certain: you cannot fall asleep. Nothing more may happen, but you cannot fall asleep, because so much blood is rushing towards the head that it will not allow you to sleep. That's why you need pillows when you go to sleep -- so blood does not go to the head. Your head is higher than the body so the blood reaches there less. But it is impossible for anybody to sleep standing on the head.

Your situation -- whether you are sitting, standing or standing on your head -- does not matter. Only thing is significant: that you should be becoming more and more silent, peaceful... a watcher of your thoughts... just a watcher, so that slowly your thoughts stop.

That is the beauty of watching. As your watching becomes strengthened, your thinking disappears. And the moment there is no thought to watch you are in a magic world, a world where the greatest miracle happens. Because when there is nothing to watch, your consciousness -- which was involved in watching -- turns back. The circle is complete. It went from you, it was engaged in watching, but now that there is nothing to watch, it comes back. For the first time you become conscious of your own consciousness. That is enlightenment. It has nothing to do with any tree.

QUESTIONS FROM CLEO MAGAZINE, ITALY.

Question 4

PLEASE TALK ABOUT LOVE AND FRIENDSHIP WITH THE OTHER SEX. HOW SHOULD A TEENAGER GO ABOUT IT?

You go totally... and the teenager can go more totally than anybody else. He is becoming sexually ripe, or has become ripe, and he has more sexual potential than anybody else, more than he will ever have again in his life. These are the most precious moments. Do not waste them in reading geography, in reading histories about all kinds of idiots -- Tamerlane, Nadirshah, Alexander the Great, Ivan the Terrible -- all of no use.

Make love to a girl. Ask any older boy, ask your teachers, ask your father, ask your mother how to make love. There are manuals available; go to the library and find out. It is not a difficult job, just a little gymnastics...

In the beginning you will feel a little awkward about what you are doing. But soon you will become accustomed that this is the way the whole of humanity has been doing it for millions of years. This is the way you were born, so there is nothing to be embarrassed about.

This must be the beauty of your teachers, your educational system, your parents, your friends -- to help you. The help can be possible in many ways. The teenager certainly needs help; perhaps man alone is the only animal in the whole world who needs sexual education. No animal needs it; instinctively they start doing things -- they don't consult any expert. But with man there is difficulty; he has to learn it.

The difficulty has become greater because nobody talks about it, particularly in front of children. Parents don't make love in front of children, which is ugly. That will be the right place for children to learn, to see how their parents make love. All children know that their parents are doing

things behind their backs, and this discredits their respect, their honor towards the parents.
Parents should invite the children: "Sit down and watch because sooner or later you will have to do the same gymnastics we are doing. It is better to learn and then do them; otherwise you may go on a wrong track, into some perversion."
In the schools, in the colleges they are only thinking about how to introduce the subject, and even when a few schools and colleges introduce the subject, they make it almost theoretical. What about the practical? Each subject, they know, needs a practical period: Chemistry you cannot teach only theoretically, physics you cannot teach only theoretically -- you have a practical period.
What about love? Why cannot teachers demonstrate? The whole college can see -- just one lady teacher, one man teacher making love, and the whole college will know. It is such a simple exercise. I don't see why things should be kept secret and unnecessarily made important. They should be simple.

Question 5
AT THIS YOUNG AGE THERE IS A LOT OF SHYNESS AND INSECURITY ABOUT MAKING DECISIONS. PARENTS ARE NOT OFTEN HELPFUL. HOW TO DEVELOP THE INNER STRENGTH?

All shyness is basically concerned with sex. Once children are perfectly free to have sexual relationships, you will see a tremendous change. They are no longer shy; they become, for the first time, decisive without any training for

decisiveness, because a great biological burden has been removed from them, a great psychological tension has relaxed.

I don't see that there is any need to teach children how to be decisive. All that is needed is to give them freedom as far as love is concerned. And now that the pill is available, there is no fear of any girl getting pregnant; it is simple, a game, a playfulness. This will bring a certain strength in boys and girls which you cannot conceive was connected with their sexuality.

People are nervous about sex if they are repressed; if they have repressed sexuality they are hesitant about everything. They don't know what is right and what is wrong, what to do and what not to do, because about a very basic thing they are not allowed to make a decision which is fundamental because it concerns life itself.

My understanding is that once children are given freedom about sex, and sex is accepted as a very normal thing -- that's what it is -- they will come out with great decisiveness about other things, because for the first time they will not be repressed. It is repression which creates all kinds of troubles, shyness, indecisiveness... because deep inside they are continuously fighting with their own nature. When there is no inner fight and no inner split -- they are one solid individual -- you will see a totally new kind of child in front of you, with a strength, decisiveness, with no shyness.

So this question can be solved if the first question is solved without any trouble.

Question 6

HOW CAN TEENAGERS CREATE A BRIDGE TO THEIR PARENTS?

First, the teenagers should be honest and true, whatever the consequence. They should say to their parents whatever their feeling is -- not arrogantly, but humbly. They should not hide anything from their parents. That is what is making the gap: parents are hiding many things from the children, children are hiding many things from the parents, and the gap becomes bigger and bigger.

One day I went to my father and I told him, "I want to start smoking cigarettes."

He said, "What?"

I said, "You have to give me money for it because I don't want to steal. If you don't give me I will steal, but the responsibility will be yours. If you don't allow me to smoke, I will smoke but I will smoke in hiding. And you will be making me a thief; you will be making me hide things and not be honest and open. I see so many people smoking cigarettes that I want to taste. I want the best cigarettes available, and I will smoke the first cigarette before you."

He said, "This is strange, but your argument is right. If I prevent it, you will steal. If I prevent it you will still smoke, so my preventing you will create more criminal things in you. It hurts me. I don't want you to start smoking."

I said, "That is not the question. The desire has arisen in me seeing people smoking. I want to check whether it is worth it. If it is worth it, then you will have to constantly supply me with cigarettes. If it is not worth it, then I am finished with it. But I don't want to do anything until you refuse;

then the whole responsibility is yours, because I don't want to feel guilty."
He had to purchase the best cigarettes possible in the town -- reluctantly. My uncles, my grandfather, were saying, "What are you doing? This is not done." They insisted... But he said, "I know this is not done, but you don't know him as much as I know him. He will do exactly what he is saying, and I respect his truthfulness, his honesty. He has made his plan completely clear to me: `Don't force me and don't prevent me, because that will make me feel guilty.'"
I smoked the cigarette, coughed, tears came to my eyes; I could not even finish one cigarette, and I dropped it. I told my father, "This is finished. You need not worry now. But I want you to understand that about anything I feel I will tell you so that there is no need to hide anything from you. And if I hide even from my father then who am I going to relate with? No, I don't want to create any gap between me and you."
And seeing that I dropped the cigarettes, tears came to his eyes. He said, "Everybody was against it, but your sincerity forced me to bring the cigarettes." Otherwise, in India perhaps no father has ever offered cigarettes to the son; it is unheard of. Fathers don't even smoke in front of their sons so that the very idea of smoking does not arise.
The teenagers are in a very difficult situation. They are changing; they are leaving childhood behind and they are becoming youngsters. Every day new dimensions of life are opening for them. They are in a transformation. They need immense help from the parents.
But right now the situation is that they don't meet the parents at all. They live in the same house but they don't

talk with each other because they cannot understand each other's language, they cannot understand each other's viewpoints. They meet only when the boy or the girl needs money; otherwise there is no meeting. The gap goes on becoming bigger; they become as much strangers as one can imagine. This is really a calamity.

Teenagers should be encouraged to say everything to their parents without any fear. This is not only going to help the children, it is going to help the parents too.

Truth has a beauty of its own; honesty has a beauty of its own. When teenagers approach their parents with honesty, truth, sincerity, and just open their hearts, it triggers something in the parents to open their hearts also, because they are also burdened with many things which they want to say but cannot. The society prohibits, the religion prohibits, the tradition prohibits.

But if they see the teenagers being completely open and clean it will help them also to be open and clean. And the so-called, much-discussed generation gap can simply be dropped; it can evaporate on its own accord.

The most troublesome problem is about sex. The children should be able to say exactly what is going on in their minds; there is no need to hide anything, because whatsoever is going on in their minds is natural. They should ask the advice of the parents -- What can be done? -- they are in a troubled state, and they need help. And to whom can they go except their parents? The gap is simply arbitrary, it is not natural.

I never felt any gap between myself and my father, or even with my grandfather. I would simply say whatsoever I felt, and I told them, "You can say whatsoever you feel, but I

don't want to hide anything and I don't want you to hide anything."

I was from my very childhood tremendously interested in books of all kinds on all subjects -- nothing to do with the textbooks of the school and the college and the university. My family was not rich. It was a poor family, but I made it clear to them, "For books, even if you have to sell your ornaments please sell them. I need those books -- and I hate to read secondhand books. I don't want to read any book from the library. I want to purchase it."

My father said, "This is a strange idea. Why can you not read from the public library?"

I said, "Every book is marked, underlined. That does not allow me freedom; that hinders me. For example, if I am reading a book and two lines are underlined with red ink, those two lines stand out dominantly, emphatically. Somebody else's idea becomes important on that page. He does not allow me to find my own idea on that page; he is forcing me.

"I don't want to read any book that is underlined. And there are notes also. A few idiots go on writing notes, their comments, on the pages of public library books. I don't want their comments, I want fresh books. And if you cannot manage it, you simply say to me, `This much I can manage; more than that is difficult for us to manage.' I will do any service, I will work, anything. I will produce money and I will purchase the book."

But they said, "That looks bad to us, that while we are alive... and you are so young, and you should not be working just to get books. No, we will arrange it. Ornaments certainly are not so important."

I said, "You have to think twice about it. You should not feel that you have obliged me. And remember perfectly well that after I am educated at the university perhaps I may not be of any use to you financially. I may not be able to give you a single cent. I may not work at all."

They said, "That we understand from the very beginning." And they gave me money, as much as I wanted, although it was difficult for them. But that brought a deep intimacy. My grandfather was old but he was working, not retired. He said, "You need money. I can work, you need not work." When I left the university, I had a library of one hundred and fifty thousand rare volumes from all over the world concerning all the philosophies, all the religions, all kinds of ideologies. I was obliged to my parents, but they never allowed me even to show my gratitude.

They said, "That's nothing; it was our love for you. And you are part of us; we wanted you to be as happy as possible. We have seen you happy with books and that was enough."

If any problem was there, I simply told it to them. And that's my suggestion: the teenagers should not hide anything from the parents, from the teachers... they should be absolutely sincere, and the gap will evaporate. And we need the gap to evaporate, because what kind of society is this? There is a gap between parents and children, there is a gap between husband and wife, there is a gap between teachers and the taught. There are only gaps and gaps all around.

Everybody is surrounded with all kinds of gaps as if all communication has broken down. This is not a society, this is not a commune -- because there is no communication.

Nobody can say the right thing, everybody is repressed. Everybody is suppressing his desires, and everybody is angry, and everybody is feeling lonely, frustrated. We have created an angry generation; we have created philosophies of meaninglessness.

And the whole reason for all this is that children have lost contact with the parents. Children can do a tremendous job, and they have the courage to do it. Perhaps parents may not be able to do it; they are much too conditioned. The teenagers are young and fresh; just teach them to be sincere with their parents.

I made a contract with my father. I told him, "I want to make a contract."

He said, "About what?"

I said, "The contract is that if I say the truth you have to reward me, not to punish me. Because if you punish me, then next time I will not say the truth."

And that's how it is happening all over world: truth is being punished, so then the person stops saying it. Then he starts lying because lying is rewarded.

So I said to him, "You can decide. If you want me to lie, I can lie... if that is what you are going to reward. But if you are ready to reward the truth, then I will say the truth -- but you cannot punish me for it."

He said, "I accept the contract."

And the next day there was trouble because just next door there used to live a very old-fashioned brahmin scholar. He was a very fanatical worshiper of Rama, one of the incarnations of the Hindu God. He was such a fanatic that if you named Krishna, another incarnation of the Hindu God,

to him -- both are incarnations of the same God, but he was devoted to Rama -- he became furious.
He was not ready even to listen to the name of Krishna, what to say of Christ or of Mohammed. It was impossible... Krishna is an incarnation of the same God. So it became a joy for the children whenever he was there, wherever he was, just to shout, "Hare Krishna, Hare Krishna" -- and he would forget all his work, what he was doing, and he would run after you. He would go almost insane.
The next day I said to him, "Hare Krishna" -- and he came after me. Of course he was old so he could not run so fast, and we went around the town two or three times. He was huffing and puffing and perspiring, but he followed. He was left far behind and I reached home early. I told my father what had happened: "I have told that man `Hare Krishna.' I don't think there is anything wrong in it. He will be coming."
My father said, "This is difficult. That man is such a boring person; now for hours he will harass me. You just go and hide somewhere in the house."
So I was on the terrace. The man said, "Your boy has almost killed me today. Perhaps he knows all the small streets of the town and I have been running after people my whole life, but I have never come across such small streets that he took me in. Round and round... and I am an old man."
My father said, "What is the problem? What has he done?"
The man was so much against Krishna he could not pronounce the words "Hare Krishna," or say that I have said "Hare Krishna." He said, "He has said something that upsets me."

My father said, "Unless I know what he has said, how can I enquire?"
He said, "That is impossible, I cannot repeat those words. Where is he? Just call him."
I was called, and the old man said, "Remember one thing: you are not supposed to repeat the same mistake that you have made."
But I said, "Hare Krishna is not a mistake. It is the name of the same God. You can worship Rama, nobody prevents you; but what makes you so angry about Krishna?"
He said, "I have not come here for a philosophical discussion." He told my father in front of me, "You have to punish this boy."
My father said, "That is difficult because he made a contract with me just yesterday that if he says the truth then I cannot punish him. If he says a lie, then I can punish him."
And he never punished me after that. I told him the truth every time I was doing anything that was going to come to his notice sooner or later. It is a simple method. If you cannot expose yourself to your own father and mother... in this whole world everybody is more of a stranger than them. Your father and mother are also strangers, but they are the closest strangers, the most intimate strangers. Expose yourself to them so no gap exists. This will help them also to be sincere with you. This is something to be remembered: that sincerity, honesty, truth, trigger in the other person also the same qualities.

Question 7

TEENAGERS GO WILD ABOUT FASHION -- CHANGING THEIR APPEARANCE AT EVERY SEASON. WHAT IS IT THEY ARE EXPRESSING BY DOING THAT?

Nothing is wrong with it. They should be allowed to, because they are changing, everything in them is changing. Changing fashions is simply an expression of their inner change. It is perfectly healthy and right. They should be allowed and helped to change as many times as they want. Soon they will settle, once their inner changes have settled. By the time they are twenty-one things will start settling. For the time being, if you don't allow them to change the outer expressions then their inner changes will create tensions and anguish in them. Let them change. It is natural. This is the time when so much is happening inside them -- before they become mature, adult -- that they need some kind of expression for it. We can help with better changes but we cannot prevent changes; we can only give them better alternatives.

For example, we can give them better clothes, every year new fashions in clothes which are not ugly. Otherwise they will find their own way and become hippies and do all kinds of stupid things. They will not take showers, will not wash their teeth; they will do stupid things because they are, after all, children and new to the world.

We should give them changes. It is better to give them every six months better samples -- better hair conditioners, better soaps, better toothpaste. Any change will help. Don't force them to cut their hair according to the way you would like, no; give them alternatives. Take them to the barber

and show them all possible kinds of different, beautiful hairdos. Let them choose; don't condemn them.

If you condemn them, they will become punks; they will cut half their hair, keep the other half, and paint that half in different colors. What can the poor children do? Give them some better alternatives -- better musicians, better dancers; otherwise they will become followers of the Beatles.

All these fashions and different things are not going to help them as much as if the parents were interested and helping them. They could have given them higher classical music, paintings to do, music to play, dances to dance; it is their duty. Otherwise, anybody, most of whom are almost insane people...

You were asking about one pop singer, Madonna. She is a beautiful woman but just look at her clothes and all the kinds of junk that she has hanging around. I would like some day to see her. She is beautiful. She may have talents for great music, great dance, but she will be gone just like the Beatles and others have come and gone. Teenagers take everything as a fashion. You cannot depend on them; they are not serious, they are simply experimenting.

A vast life has become available to them and they are experimenting. It is the duty of the parents and the teachers and the educational institutes to give them beautiful alternatives, to give changes which can help their growth, their maturity.

You know perfectly well that now it is very difficult to find any hippie. Have you seen any hippie of the age of forty? Do you think everybody dies nearabout thirty? No. Those poor people, after the age of thirty, realize that they have wasted their time. They did not get any education, they

dropped out of school because that was in fashion. They lived in dirtiness, ugliness, drugs, and the moment they realize it -- that they have been stupid -- they come back into life.

But those ten years are lost forever. And back in life they will not have the same respectable jobs, the same creative facilities, because they are not skilled, they are not educated. They don't know any craft and they have not done anything so in life they will suffer till their death. Who is responsible for it? I don't think they are responsible, because they were too young, and responsibility cannot be put on their shoulders. We are responsible. We could have given them better chances. Perhaps those ten years they could have been meditating rather than wandering like a hippie from Kabul to Kathmandu, from Kathmandu to Goa. And after Goa there is nowhere to go... the whole journey is finished.

They could have been given chances to understand different schools of meditation -- Sufism, Hassidism, Zen, Yoga. They simply needed something new, something exciting. You could have sent them to the East to learn Zen painting, Japanese flute or Arabic flute or Indian flute -- there are so many different instruments in the world. Soon they would have realized that it is time to go back into the world and work your way. But they would have come with respect, with some craft, with some creativity.

Question 8

TEENAGERS HAVE A STRONG DESIRE TO BELONG TO A GROUP, TO ANYTHING. WHAT DOES THIS NEED REFLECT?

It is just because they don't belong to the family any more, and they are too young and too afraid to be alone in the world.

If there was not this gap between them and their parents, there would have been no need of any such groups. You can see in the East, you don't see this kind of thing happening -- hippies or punks or skinheads. You don't see such a thing happening at all for the simple reason that children belong to the family. They have roots in the family, they are not alone; there is not such a gap as exists in the West.

This gap in the West is creating the whole problem. Then they want to belong to any group because they feel afraid to be alone. They are too young, too vulnerable, so they start belonging to any group that is available in the vicinity. And anybody can exploit them. They can be forced to do crime -- they are doing crime -- they can be forced into drugs, selling drugs, and they are doing it. And some cunning people can manage those groups and exploit the young people, all for their need to belong. For that also, first, the gap should be dropped.

Secondly, you should create some other groups. In the whole of history there have been many. For example, there were people who belonged to Socrates' school, young people in search of truth. Everybody in Athens who had some intelligence moved into Socrates' influence. And he was not alone: all over the East there were many sophists whose whole work was to teach people how to argue. Thousands of young people belonged to those sophist schools just to learn argument, very refined argument.

In India we had many schools -- different philosophers proposing different philosophies -- and young people were interested. Old people had already settled down; the young people were the moving generations. Nobody was preventing them; they could go to any teacher. They could change their teachers, they could learn so much, and from original thinkers -- not like the dull and dead universities of today where you find only professors who are just parrots, nothing of the original.

Each original thinker was a university in himself, and thousands of disciples around him were learning about everything in life from a certain angle -- and not only learning it but living it, experiencing it before they settled into life. So rather than becoming skinheads they were with Nagarjuna, or with Basho, or with Chuang Tzu, or with Pythagoras, or with Heraclitus, or with Epicurus. And that was something beautiful.

Today we don't give them any alternative. It is our fault. And if there are people like me then the whole society is against them; they are not against the skinheads. In Germany they just had a world conference of skinheads, punks, all kinds of terrorists, an international conference -- and they allowed the conference. These people are violent; they have been killing people, they have been bombing houses, they have been hijacking planes -- and Germany allows them a conference! And for me, they make a law that I cannot enter into Germany.

Young people have come to me, and a great family has arisen around the world. There is a certain belonging, very loose so nobody is in a slavery; everybody is free and yet

he feels some kind of synchronicity with thousands of people.
I can change all those terrorists, all those skinheads into sannyasins without any difficulty. I have changed many hippies; now you cannot recognize them. Even they may have forgotten that the first time when they came to me... Just going from Kathmandu to Goa -- Poona was just in between, by the way -- they had stopped to see what was happening there, what was cooking there. And then they thought, "This guy seems to be far out" -- and they stayed forever. They forgot about Goa, they forgot about their hippie ideology; and when they became sannyasins they became totally new persons with new values.
We need more wandering philosophers around the world, wandering teachers around the world so that young people can belong to them and learn something -- and live something.

Question 9
TEENAGERS OFTEN HAVE FANTASIES AND DREAMS REGARDING THEIR FUTURE. HOW CAN THEY BE MORE REALISTIC?

They need not be. There is a time for fantasy, dreams, and it is good for teenagers to have fantasies and dreams rather than making them realistic. That means you are destroying their youthfulness and you are making them adult before their time.
No, those dreams and fantasies are part of growth; they will disappear by themselves. Life itself will make them realistic; before they enter life, let them enjoy their dreams

-- because in life there are only nightmares, only miseries and sufferings. They will become very realistic, but they will always remember those days of dreams and fantasies as the most beautiful. What can your reality provide in place of dreams and fantasies?

Unless you are ready for teenagers to move into meditations... that will not make them realistic, that will make them utopians. That will make them far more difficult to be adjusted in your rotten society than the dreams and the fantasies.

These dreams and fantasies can do no harm. They are part of life; that's how youth has always dreamt, fantasized. Let them dream and fantasize, they are not harming you. And soon they will be burdened with duties, jobs, children, wives. Before that they have a little time; let them use it in fantasy, there is no harm.

As far as I am concerned, my feeling is that their experience of this dream time will help them to remember that life can be different; it need not be miserable, it need not be a suffering. It is not necessarily a misery. They have lived beautifully -- and those were only dreams. There is a possibility to have a conscious transformation in which you can have far more beautiful experiences than any dreams can give you. But the taste of dreams is good; it will keep you alert that misery is not all. Something else is possible. Youth is the time for dreams and hopes, and when you are lost into the so-called real world those moments will remind you, "Is there some way to really find a state of being, of peace, serenity, silence and joy?"

So I don't think there is any need to change it.

Question 10
TEENAGERS GROW UP WITH A GIVEN CONCEPT OF BLACK LIFE VALUES AND ARE IN A CONFUSION TRYING TO SORT IT ALL OUT -- WHAT IS TRUE, WHAT IS FALSE, WHAT IS FICTITIOUS. CAN YOU PLEASE GIVE THEM SOME GUIDELINES TO HELP THEM?

These teenagers seem to be difficult -- and it is certain no teenager is asking these questions! All these questions are fictitious. What is the problem in it? Teenagers are bound to be indecisive; why are you after them to become older than they are? Why do you want to cut their youth period? Every society tries somehow to destroy their youth and make them older before they are really old. I am not interested in making anybody older than he is. Teenagers will have this problem because they are teenagers; they have never lived life. For the first time they are entering life and they will have to think what is right and what is wrong. And it is better not to give them guidance, because your guidance will keep them retarded.
If every time you tell them, "This is right, do it!" and they never commit any mistake, they will never learn anything. Let them commit mistakes and let them learn through their mistakes. The only real learning is through mistakes, and decisiveness only comes after -- when you have faltered many times, fallen many times, risen up many times. Slowly, slowly a maturity comes to you.
It is just like a young tree: in the wind it will sway, and you start asking me how the young tree should not sway in the wind -- "Give me some guidelines." No, the young tree

needs to sway in the wind because that gives it the joy of dance, and it gives it a certainty that even great winds cannot destroy it, uproot it. Every time it faces winds, its roots are becoming stronger; every encounter is a strengthening. Slowly, slowly it will become bigger, and then no winds will be swaying it; then you can sit under the tree and become enlightened.

Question 11
CAN YOU PLEASE TALK ABOUT YOUTH AND SPORTS, WHICH TODAY HAS A STRONG IMPACT ON YOUNG PEOPLE'S LIVES.

It is a great relief that it is the last question, because these teenagers can go on asking!
Sports are perfectly right, and the teenagers should be encouraged not just to be observers of other people playing, but to be participants. What is happening is that thousands of people are just watching, and only a few people, professionals, are playing. This is not a good situation. Every teenager should be a participant, because it is going to give him physical health, it is going to give him a certain agility, it is going to give him a certain intelligence, and it is perfectly youthful.
But just to be an observer -- and to be that before a television set -- is not right. Five or six hours glued in your chair before a television set just seeing others playing football, or any other sport, is not right. It does not give you any growth. On the contrary, it makes you only an outsider in everything, never a participant, when it is deeply needed to be a participant, involved, committed.

It is good once in a while to see experts playing, to learn -- but just to learn; otherwise, everybody should be on the playgrounds. I don't see what the problem is. Young people should play; even elderly people, if they can find time, should play. Even people who have retired, who want to live a little more, should play. We should find games for every age group so that all people, their whole life, are players -- according to their age, according to their strength.

But life should be a sport.

Sport has one very beautiful thing which I would like you to remember: it teaches you that it does not matter whether you are defeated or you are victorious. What matters it that you play well, that you play totally, that you play intensely, that you put your all in without holding back. That is sportsmanship. The others can be victorious, there is no jealousy; you can congratulate them and you can celebrate their victory. All that is needed is that you are not holding back, you are putting all your energies into it.

Your whole life should be a playfulness.

So there is nothing wrong in teenagers being interested in sports. The person who is asking seems to be interested that they should be all in the schools learning geography, history, and all kinds of nonsense which is of no use in life. Sports are far more significant, far healthier, far livelier.

Socrates Poisoned Again After 25 Centuries

Chapter #24

Chapter title: Spirituality is not for sale

3 March 1986 am in

Question 1
DO YOU PLAN TO STAY IN GREECE? IF SO, DO YOU WANT TO ESTABLISH A PERMANENT COMMUNE HERE? IF NOT, IS THERE ANY PLACE THAT YOU WOULD CONSIDER GOING?

Greece is beautiful. I would love to stay here, and I would like to establish a big commune too. But it all depends on how much courage the people of Greece have, whether they can digest me or not.

Question 2
I UNDERSTAND THAT THERE IS NO FIRM ITINERARY AS YET, BUT COULD YOU TALK IN ANY DETAIL ABOUT THE WORLD TOUR?

It is difficult to talk about the world tour, for the simple reason that all governments are so afraid of me. I have applied to all the countries, I am waiting for their visas, and they go on postponing. It is almost two months... and they don't even have the guts to say no, because they know perfectly well that if they say no I am going to expose them publicly. So neither do they say no, nor can they say yes, because they are afraid of their church, of their mob. So for two months continuously, at least twelve countries have been postponing my visa.
Greece was most courageous to accept and welcome me immediately.

So I cannot say where I will be going next -- most probably Italy. The next possibility is Switzerland, and the third possibility is France -- but these are only possibilities, because it is not in my hands.
For the first time I am realizing that we are living in a world which consists only of big prisons called nations. Man has not even the basic right of free movement. It is tragic; it is sad and ugly. And I am asking only for a tourist visa, for four weeks or six weeks... and they don't seem to have even the guts for that.

QUESTIONS FROM CARNIVAL NEWS, SWITZERLAND.

Question 3
IN SWITZERLAND DURING THE CARNIVAL SOME PEOPLE DRESSED UP LIKE YOU AND OTHERS LIKE SANNYASINS. THEY WON THE FIRST PRIZE AS THE CARNIVAL'S BEST WAGON IN THE CARNIVAL PARADE.
PEOPLE SEEM INTRIGUED BY YOU, BUT WHY ARE SO MANY PEOPLE AGGRESSIVE TOWARDS YOU AND YOUR SANNYASINS?

It is one of the contradictions of the human mind: when you are afraid the best way to defend is to be aggressive. Their aggressiveness is symbolic of their deep fear. They know perfectly well that if they are not aggressive they can be won over. Their philosophical background is rotten, their religious ideology has no foundations in truth; they are aware of their weaknesses.

My people are bringing their weaknesses to the surface. It is a good sign that they are aggressive; it simply shows they have started going down the drain. How long can they be aggressive? This aggressiveness is simply a facade to hide their fear, but that fear is deeper than their aggressiveness. This aggressiveness they cannot maintain forever; it needs energy to maintain it or it will wither away.

But their fear is not going to wither away. It will be best for them, rather than being aggressive, to be more understanding -- understanding of their fear, understanding of what my people represent to them and why they are feeling so afraid. They must be in the wrong: if you are not in the wrong you don't need to be aggressive.

My people are not aggressive; what to say of aggression, they are not even defensive. They are simply at ease with themselves, perfectly alert that what they are doing has their total support. It is not a split personality -- one half of them supporting it and the other half against it.

But the crowd in the world is split, it is schizophrenic, and you are simply provoking their repressed side. Remember one thing: the repressed side is more powerful because it has never been expressed. The side that they have been showing to the world has been used, it has been losing energy; the side that they have been hiding within themselves is gathering energy. You simply remind them of their own real self -- of their own rebelliousness, of their own youth, of their own life that they have not lived.

They are not aggressive towards you; really, they are repentant. But you are making them repentant -- without you they were dragging somehow towards their graves. Suddenly you come in between and create a great question

mark about their whole way of life, which is nothing but misery and suffering. It is natural...
Be compassionate towards them. Against their aggressiveness you have to be loving and compassionate. Their aggressiveness is very superficial. If your compassion and love are deep enough, soon they will be on your side, soon they will be my people.
By being aggressive one thing is certain: they have shown interest in you and in me. It is just that they don't know how to show respect in a more courteous way.

Question 4
WHAT IS THE DIFFERENCE BETWEEN YOUR LOVE AND A CHRISTIAN'S LOVE?

There is a tremendous difference. The Christian's love is only an idea in the mind. My love is my heart; it has nothing to do with my thoughts, it has something to do with my being.
For example, Jesus defines God as love. According to me, this is very insulting towards love. God is non-existent and he is making love only an aspect of God -- "God is love." God can be many more other things.
If I were to define with the same words I would say, "Love is God." Then God cannot be anything else than love, then it becomes synonymous with love -- and if love is God then there is no need to prove the existence of God. It is proved by the experience of love.
God is no longer a person who creates the world; it is an energy of love which is creative. This whole universe is creative love. I simply cancel the idea of God.

Love is all.
The more you are loving the more you are divine.
When you reach to the highest peak of love, you have the experience of godliness -- not of God. To me, godliness is just like a fragrance: you feel it but you cannot catch hold of it.
The difference can be seen in actuality. For two thousand years Christians have been teaching about love, and for two thousand years they have been killing people, burning people alive, destroying cities, burning cities. They called it a crusade, jihad, religious war. The very term religious war is contradictory: there cannot be any religious war; every war is irreligious.
To be religious means to be beyond stupid violence, murder, arson, killing. But these two thousand years show the reality of Christian love: in the name of love they have killed so many people, burned so many women alive, that it seems absolutely strange that they still have the nerve to talk about love.
My love will not take you to war, will not create crusades. My love will help you to dance, to sing. My love will help you to commune with more and more human beings, in deeper and deeper ways -- ways of the heart.
If my love succeeds there will be no war in the world. If my love succeeds there is no need of anything else -- because when your heart is full of love you cannot be angry, you cannot be frustrated, you cannot feel meaninglessness, you cannot feel anguish; you cannot think in terms of existence being just an accident. Love is such a fulfillment, such a deep contentment that everything else simply fades away. You become pure love... and the flowering of pure love is

the flowering of your consciousness, of your being, of your existence, of your destiny.
Christian love is just a word. My love is a reality. If their love was also a reality, things would have been totally different.
I have been asking the pope, with respect and love, for a public discussion about the fundamentals of religion. He is such a coward that he is not willing. Here, just as an example, the archbishop of this beautiful island phoned the owner of the house, who is my host, saying, "If you are not going to throw him out from your house, we are going to burn it." You can see the love -- Christian love.
I am not doing any harm to anybody, and if he feels I am wrong, he is invited and welcome to have an open discussion about anything that he thinks I am wrong about. Why burn the poor house? -- I will be gone within a few days, and the house is beautiful.
But I have informed the archbishop, "If you are going to burn it... at least if you cannot be Christian just be a gentleman: inform me so I can be inside and you can burn me too. That will be a proof of your love."
Talking is one thing.
Living is totally another.

Question 5
YOU RECENTLY TOOK AWAY GOD AND RELIGION FROM YOUR SANNYASINS. WILL YOU ALSO TAKE AWAY YOURSELF, THEIR BELOVED MASTER AND FRIEND, FROM THEM?

I cannot do that because it is not in my hands; otherwise I would have done it. If they love me, if they feel a deep synchronicity with me... you should ask them because it is in their hands.
As far as I am concerned, whatsoever was unnecessary, whatsoever was organizational I have taken away. That was within my hands. Love is not in my hands; I am in the hands of love. I cannot take it away.
But my people are perfectly free to take their love whenever they feel. My love will remain the same towards them because it is unconditional; it has nothing to do with whether they love me or not. I will continue to love them.
I cannot -- just forgive me -- I cannot accept your idea.
Love is the only thing that has remained between me and my people, and that should be the only thing that should remain amongst people. Everything else can be dropped, but not love -- because love is God, love is religion.
Love is my whole way of life, and they have accepted love as their way of life too. But they are absolutely free... because love gives freedom. It is not a bondage that I can take away; it is their freedom, and I cannot take away their freedom. I do not possess anybody.
Love is not possessiveness.
Love is pure freedom to the other person to be himself.
How can I take it away? It is impossible.

QUESTIONS FROM THE ORANGE CONNECTION, GERMANY.
Question 6
IS IT POSSIBLE TO GROW WITHOUT HAVING A MASTER?

It is possible to grow without having a master, but the journey will be very long, very uncertain. It may take lives to arrive at some certainty of the path.

Nobody sailing in a boat around the world will ask the question, "Is it possible to go on the journey without a map?" Of course you can go.... The map does not insist, "I have to be with you." No pilot flying around the world will go without a map, without a guide -- although the guide and the map are not necessary, he can go without them.

The past of humanity has unnecessarily made the master somebody very superior. That creates the idea in your mind: Why accept anybody as superior to you? It hurts your ego to accept a master. But as far as I am concerned, the master is only a guide.

Even if you go to see the ruins of the golden days of the Greek civilization, you take a guide with you. The guide is not superior to you; he simply knows more about the terrain, he can be helpful.

The master is only a guide, a map. He can make your journey small, he can make your journey less arduous, he can help you to reach even in this life -- no need to wait for another life. And the strangest thing is that he is not asking anything for his advice, you are not paying him anything for his advice. He enjoys showing the path to people, just as the gardener enjoys when the flowers blossom; something in his heart also blossoms.

To say it exactly, with each disciple becoming enlightened the master again becomes enlightened; again the whole experience is refreshed. And the more disciples become enlightened... without taking anything from you, the master

is getting enough from existence itself. The master only gives to you, he does not take anything from you. Why should you be afraid of someone who can help without charging you anything?

But the yellow journalism goes on spreading lies. Just the other day I heard that I take twenty-five hundred dollars from each person who becomes a sannyasin -- that is the fee. I thought, "That is a great idea!" I have lost millions of dollars. I have not taken even one cent from anybody. There are people who are selling even spirituality; beware of them. Spirituality is not for sale; it can be shared, but it cannot be sold.

But it is still your decision. If you want to go alone, that is perfectly good -- but whether you will reach or not, I cannot say anything about it. Because I know your mind... Somebody goes to his land, his own country, telling me that he is going to finish incomplete things and will be here within two months. I wait for him. Two months pass, three months pass, two years pass...

I enquire, "What happened to the guy? Is he still finishing things?" And I am informed that when he went back he fell in love with a woman; he has forgotten all about meditation, he has forgotten all about enquiry into truth. The unconscious behavior of man is accidental, very accidental.

I have heard about one salesman, a real estate salesman, whose boss was very angry. He was his best salesman, but this time he had done something really not right. He had sold a big piece of land to a man at a very good price, and the boss was very happy; he had even raised his salary. That land was lying there for years and nobody was

purchasing it, and he had managed to get the highest price. But then came the rains, and the man who had purchased the land came running and said, "You are all cheats! That land is six feet under water."
The boss called the salesman saying, "This is not good."
He said, "Don't be worried. You just wait two days. I will manage..."
And after two days he came and he said, "I have managed, everything is settled. I have sold two boats to that man."
The boss said, "My God! He was so angry, so aggressive, and you managed to sell him two boats? Where did you get those two boats?"
He said, "We had them in our basement for years and I was waiting for some opportunity to sell them. I told the man about the beauties of the water. I told him that for now he can use boats, and when the water is gone he can make his house just six feet higher and it will be on a lake; it will be called Lake Palace. And the man said, `Really! That's a great idea.'"
And the salesman told him, "There are two boats. So while the water is there, use the boats, enjoy, and when you have raised your house... then too the boats will be needed in the rainy season. Or if you can manage to keep the water all the year round this will be the most beautiful house in the whole city, surrounded by water. And there is still ground -- you can make a beautiful garden, a beautiful house. Just think of it!"
The salesman was saying that the question is not what you are selling, the question is what dreams you attach to the commodity you are selling. Only dreams are sold.

There are people like Maharishi Mahesh Yogi who for a few dollars will initiate you into meditation. This is ugly; this has never happened in the East. He has accumulated a fortune. If somebody gives you something that is another thing -- but he has a rate: two hundred and fifty dollars for every initiation.

And the human mind is so stupid: when you pay two hundred and fifty dollars for something you can never go against it; otherwise you will look like an idiot. Because you have paid two hundred and fifty dollars, you start telling people it is a great thing -- two hundred and fifty dollars are nothing for it, it is cheap. If you say it is nothing, that means you have been befooled, that you were stupid to pay two hundred and fifty dollars.

The real master never takes anything from you. What have you got? -- you are spiritually poor, that's why you need a master. The master only gives to you, and gives out of love. And the fundamental of love is that the more you give the more you have; it is an inexhaustible eternal source of life.

But I will not say that one cannot find it without a master. One can find it, but one needs great patience; one needs to be very alert not to be caught up in something else on the way. One needs not to fall into ditches which are everywhere along the way. One needs to be an absolute seeker: he may fail many times, but his search continues. His spirit does not start feeling frustrated; he keeps his spirit high. He will be alone, and the path is lonely.

There are difficulties, but one can move without a master. But if he is without a master just because of the ego, then he is never going to reach -- because ego is the first barrier that prevents the search for truth.

And if the master is not trying to be something holier than you... and no real master can do that. He is just a human being amongst you; it is only that he knows the way and he can show you the way. It is his joy to show you the way. There is no contract; he is only a friend.
That's why I have changed the word `master', because it gives a certain sense of slavery, spiritual slavery. He is the master and you are the slave. He is the master, he owns you; he is the master and you have to follow his orders. I have changed that word. I say the real master is only a friend and his joy is to help. You are not obliged to him, he is obliged to you: you accepted his advice and you could have rejected it.

Question 7
HAVE YOU ALREADY TOLD US THE WHOLE TRUTH, OR ARE THERE STILL A FEW MORE SURPRISES WAITING FOR YOUR SANNYASINS?

The whole truth cannot be told, so there will always be surprises waiting for you.
The whole truth is a very big mystery, far bigger than is possible to express. It has so many dimensions, so many aspects; anybody who thinks he has told the whole truth does not know truth.
I will tell you two stories -- one is very famous -- from PANCHTANTRA, one of the ancientmost collections of parables in the East. Aesop's fables in the West are all stolen from PANCHTANTRA; nothing is new in them. PANCHTANTRA is at least two thousand years older than Aesop's fables. In fact, there has never been any such man

as Aesop. Somehow, because Gautam Buddha was continuously quoting from the parables of PANCHTANTRA...

There have been many names given in love to Gautam Buddha because of his qualities; one is Bodhisattva. Moving from one language to another till it reached the West, Bodhisattva became Bodhisat and finally it became Aesop, one knows not how. All those stories had been compiled thousands of years before Buddha and were told by Bodhisattva Gautam Buddha.

One of the most famous parables is the five blind men and the elephant. They had never heard about elephants when for the first time an elephant came into the city. All five blind men were great friends and great philosophers. When you don't have eyes you naturally become a philosopher; you can't see, you can only think. You can't see light, you can't see color, you can't see rainbows, you can't see flowers -- but you can go on thinking and making philosophies about all these things.

All five went to see the elephant and they all touched different parts of the elephant, and again a great philosophical argument arose. One was saying, "That elephant is like huge marble pillars just like we have in the temple" -- because he had touched the legs of the elephant. The other said, "Nonsense." He had touched the ears of the elephant, and the Indian elephant has smaller ears than the African. He said, "It looks like a big fan that rich people use." In the past when there was no electricity every rich person had an attendant to move a big fan over his head. And he said, "You are just stupid. A fan cannot be a pillar..." And so on and so forth.

One man with eyes was looking at all these five blind people, and he said to them, "You don't have eyes. In the first place you should always remember that. And when you are talking about something you should always know whether you are talking about the same thing. One is talking about the ears and the other is talking about the legs -- and the elephant is so big, and you are blind."

Truth is too big, too vast. It has many dimensions.

So I will go on telling you about different aspects, which blind people will think are all contradictory, inconsistent -- because sometimes I will be talking about the legs of the elephant, and sometimes about the ears of the elephant, and sometimes about other parts of the elephant, and naturally those will be totally different statements. Only when you have opened your eyes will you be able to see the whole elephant.

The second story I wanted to tell you is about Gautam Buddha. He is passing through the jungle, it is fall, and the whole path is full of dead leaves and the wind is making great music with the dead leaves. And Ananda, finding him alone asks him, "I have been with you for thirty years, but you always go on saying something new. Have you told us the whole truth? Are you going to tell us the whole truth or not?"

And Buddha bends down, takes a fistful of dead leaves in his hand and shows them to Ananda saying, "Do you see these leaves in my hand?"

Ananda says, "Yes, I see. But don't try to change the subject. I was asking something else, and you are trying to change the subject."

Buddha says, "No, I am not changing the subject. Now see all the dead leaves in the whole jungle... Whatever I have told to you is just a few dead leaves in my fist."
To tell the whole truth is impossible; it is too big. Millions of leaves fluttering and dancing in the wind... it is too big. Whatever I am saying is simply saying so that you become interested in enquiring. I cannot give you the truth, but I can give you a certain thirst for truth -- and that is enough. If you are thirsty, you will find the source of water.
Until my last breath I will go on giving you surprises -- and who knows, maybe even after my last breath! I will try!

Question 8
ALTHOUGH MANY JOURNALISTS ARE VERY TOUCHED AFTER MEETING WITH YOU, THE REPORTS THAT ACTUALLY APPEAR RARELY REFLECT THIS AND SOMETIMES ARE EVEN NEGATIVE. CAN A JOURNALIST BE AUTHENTIC?

It is difficult for poor journalists to be authentic. They are really touched; I can see their faces, I have seen even tears of joy in their eyes. But when their reports come, they are negative.
It has nothing to do with the interview that they have done with me; what they have written they could have written without the interview. They are talking about the gossip going around, about the archbishop preparing for a protest, that people are afraid that if I remain here then I will destroy their old tradition and I will corrupt their youth -- just the old charges which they had against Socrates, corruption of the youth.

But in my heart I know this is not the journalist; this is just a poor human being serving under chief editors, owners, and following their dictates. They send him here not to report exactly what I am saying, and what he feels and what he sees; they are sending him here just to make his story look real: "He has been there."

I know a few journalists even became sannyasins, and when they went back they were thrown out out of their jobs. I know about journalists who have been trying hard, that have seen with their own eyes that there are no sex orgies going on, there are no drugs. But the people who own the papers are not interested in truth; they are interested in the circulation of the paper. And the circulation of the paper depends on sensationalism -- so create some sensation, real or false.

And particularly against me it is very easy. I don't even read any newspaper, any magazine, anything; for seven years I have not touched them so I don't know what they are writing and what they are doing. It is just that my people sometimes report to me when it is too much for them....

The other day I was informed that the same journalist who was so touched wrote that I have escaped from America to evade taxation. I have not escaped from America, and I don't have any income for any problem of taxation to arise. There is no problem for me in America about taxation. In fact they have prohibited me from entering America for five years... but nobody bothers to look at facts. Perhaps the journalist must have been feeling very bad, hurting. But this is the human situation.

The owners want circulation, so any strange thing one cannot even believe... One journalist was here and he had seen me sitting here for two hours. He was taking photographs and what he has printed in his newspaper is a photograph of the archbishop -- that crazy guy -- and one of my Greek sannyasins, Mukta.

Mukta had gone to see the archbishop asking, "Why are you making so much fuss? What are your problems?" She had gone to invite him here. She belongs to one of the famous families of Greece, and the archbishop was shaking hands with her. The caption says: Osho is shaking hands with the daughter of one of the most famous families. And the journalist was here! He knows that this picture is not mine!

But that archbishop looks so crazy and mad, even in the picture, that they could not resist the temptation to publish it. Outside of this place, all over Greece nobody will be bothering about what the truth is. The journalist has been here, he has taken photographs, and this is the photograph that he prints!

But I know that it is not the journalist; it is the people who own the newspapers. Either some political party owns them or some religious fanatic group owns them, or some super-rich people own them. They all have their vested interests, and they have to move accordingly. There is no trouble at all for my sannyasins in St. Nicholas, but if you look at the newspapers you will think things are really getting hotter and hotter every day.

It is simply an ugly society, where everything can be purchased with money. Journalists have to sell themselves for money -- and they are helpless. A few journalists have

tried.... For example Satyananda, a German journalist, insisted that he had been to the place and each word that he had written was absolutely true. But STERN magazine -- and he was their most important and senior journalist -- decided that he had been hypnotized! They said, "Either you drop sannyas or you are fired. And your article cannot be published as it is; we will have to edit it."
But he asked, "How can you edit it? You have not been there."
They fired him. They edited the article and changed its whole tone. It was written with great love and with great understanding, but it became negative rather than positive.
I am not against the journalists; I am simply stating the fact that freedom of thought, freedom of printing does not exist. It is just talked about.

Question 9
WHAT WILL BE THE NEXT STEP AFTER YOU HAVE TAKEN OVER THE VATICAN AND THE POPE IS LIVING IN PERMANENT EXILE IN INDIA?

In the first place, I am not going to take that rotten place, the Vatican. I have some taste!
Let the pope remain in the Vatican; he fits there. So the question of a next step does not arise -- I am not going to take the first step even. And I don't belong anywhere: no country seems to be courageous enough to let me live there.
I am reminded of my university days when I was a student. I was expelled from one college, from another college -- I have so much experience about expulsion. Finally one principal said, "Listen, wherever you go you cannot last

more than two months; you will be expelled. I can take you in my college on one condition: that you will never attend the classes."
I said, "This is a strange condition. Then why am I joining the college?"
He said, "That's how it is -- because I don't want to disturb my professors and students. I have heard all the stories about you. You argue too much. So you can think about it."
I said, "That's good, but what about the percentage?"
He said, "That I will take care of. You will get enough percentage for being present so that you can appear in the examination. But you show up only in the examination -- not the whole year."
I agreed with him because there was no other way. This was a simple way. Perhaps the same kind of arrangement has to be made somewhere, that some country gives me citizenship with the condition that I never live in that country: "You can have a passport... and then just go away wherever you want -- but never come back to this country."
I know that is going to happen, and I don't blame anybody. I am responsible for everything that has happened to me or is going to happen to me -- and I am perfectly happy about it. I can be without a country, without a religion, without a race: what more freedom can you ask for?
You are asking about the Vatican in Italy. The pope is so afraid that he is preventing my visa. For two months the top man in the ministry has been promising, "Within just two days a telex will be arriving"... and two months have passed! Whenever he is asked it is just "within two days..."
But he cannot do anything against the pope. It is a Catholic country. Politicians depend on votes. The pope has

informed all Catholic papers and news media that nothing should be published, broadcast, televised, for or against me. I have heard that he was very pissed off because while he was on tour a television company came to Nepal where I was staying and had a one and a half hour interview with me -- and before he went back they televised it. Thirteen million people looked at the show. The director informed me, "This is the first time that any show has attracted thirteen million people. It happens only when there is some disaster. Are you some kind of disaster?"

I said, "I am."

And he informed me, "The whole country is discussing for and against; there is not a single person who is neutral." Another television company is trying to reach here, but... The pope will prevent me from coming into Italy because he knows one thing, that he has no valid ground to argue with me. And he also knows the Italian people are only formally Catholics.

In fact it was the Roman governor, Pontius Pilate, under the orders of the Roman emperor, who crucified Jesus. And it is a strange fate that Rome and the Roman empire disappeared and fell into the hands of the Christians. The Roman empire had crucified not only Jesus but thousands of other Christians.

I remember a very strange story. It was the tradition in Judea that every year at their annual functions three persons were to be chosen to be crucified, but one could be forgiven. Pontius Pilate was thinking that they would ask for Jesus to be forgiven, because he was simply naive, simple man who somehow got this idea fixed in his head that he is the only begotten son of God. It is innocent, there

is nothing wrong in it; what harm can it do to anybody? Even if somebody thinks he is God, let him think it and help him. If he is enjoying it, why disturb him? I don't see the point: what was the problem?

Pontius Pilate also could not see the point. What was the problem? -- Jesus was only saying strange things... let him talk; if you did not want to believe in him, he was not forcing you. And nobody was listening to him either; just a few poor people surrounded him in the hope of going toparadise. No educated, cultured people, no scholarly people, no rabbis, no rich people were around him; he was absolutely powerless. He rodeon a donkey, saying that he was the only begotten son of God. Let him enjoy it. Just something in his head is loose -- but that should not be a reason to crucify him.

But the people did not ask for Jesus to be released; they asked for Barabbas who had committed seven murders, who was really a murderous man. And if you think about miracles, with Jesus nothing happened, no miracle; but with Barabbas miracles happened. This was a miracle: after seven murders the people asked that Barabbas should be released. Either God missed his target or... what happened? He forgot the name of his own son and remembered Barabbas? Something went wrong.

But it was a miracle. Barabbas was not thinking... he was also thinking that Jesus would be saved. Jesus was only thirty-three and he had been teaching for only three years, and he had done no harm to anybody; he had committed no crime. Barabbas could not believe when he was released; he looked back again and again thinking, There seems to be

some mistake -- Barabbas and free? And within three months he committed another murder.
It was the tradition that once the emperor had forgiven somebody he could not be given the death penalty again. So now Barabbas was free to murder as many people as he wanted, but he could not be crucified. For such people they had in Italy a coal mine which was very deep. There was always danger and every year people were dying there; so people who could not be crucified were sent to the coal mine. Barabbas was sent to the coal mine and the second miracle happened. The coal mine collapsed after a few days and everybody -- hundreds of people were working inside -- died, except Barabbas. He came out alive!
This made even the emperor think that Barabbas was in some direct connection with God. This man had been saved twice from death. People started touching him because he was divine, and he was invited for the annual festival in Rome. The emperor wanted to see what would happen one last time. Barabbas was to fight with a hungry lion -- and you will be surprised: the miracle happened the third time. He killed the lion barehanded and was declared victorious. Even the emperor had to think that he was no ordinary man and he should be set free again, should be given all the rights of free citizens. He was released, was given all the rights of free citizens, respectability.
But all those years Jesus was haunting his mind. He was so innocent and he had been killed... And finally, listening to Christian missionaries who were underground in basements teaching the gospel, he became a Christian. And the day he became a Christian he was crucified! God seems to be absolutely against Christians: poor Barabbas was saved

three times from death, and the day he became a Christian he was crucified.

But slowly, slowly -- this is how the dynamics of mind and life work -- Rome started feeling guilty for killing innocent people who were not doing any harm. The ultimate result was that the whole of Rome became Christian. The empire that had killed Jesus died and it became a Christian kingdom.

But deep down every Italian is still a pagan.

I have come in contact with thousands of Italian sannyasins; they don't have any deep conditioning of Christianity. It is very superficial. Deep down they are still pagans; they enjoy eating, they enjoy love, they enjoy dancing. They enjoy all the things of life. They don't care about the pope; they pay respect to him, a formal respect, but in their lives they are more close to Zorba than the Greeks.

I love the Italians. Just one thing I hesitate about, which is that they look a little greasy -- but I can tolerate that. And the second thing is their spaghetti. I don't know that it is something bad....

Just by coincidence an Italian woman who was one of my first sannyasins... She is a professor, but I don't think she has ever taken a bath. On her face you can see layers and layers of powder. She stinks... and this was a bad fate for spaghetti. She prepared spaghetti and brought it for me -- and the spaghetti was also smelling and stinking the same! Since then I have become so afraid of spaghetti that I have never tried it. That one experience... I did not even taste it. I somehow managed that that woman should go away. I said,

"I will eat it" -- and the moment she was gone I flushed it. Even after flushing it my whole bathroom was stinking! In this whole world I am only afraid of spaghetti. Everybody says it is beautiful, perfect. It must be... but my association with it is such and has gone so deep that even the name spaghetti and I can start smelling it!
So in Italy I am afraid only of two things -- not of the pope, not of Christianity and Catholicism; those are just so superficial that...
Italians are still pagans, life-affirmative people. So from the very beginning I want to warn them that when I come there, please don't present spaghetti to me. And secondly, try to be a little less greasy.

Question 10
WHEN WILL YOU GIVE YOUR FIRST LECTURE IN GERMAN, AND WHERE?

My God, in German! Not in this life... and I am not going to be born again.

Socrates Poisoned Again After 25 Centuries

Chapter #25
Chapter title: Consciousness is contagious
3 March 1986 pm in

Question 1
CAN YOU TELL US ABOUT YOUR CONNECTION WITH J. KRISHNAMURTI?

It is a real mystery. I have loved him since I have known him, and he has been very loving towards me. But we have never met; hence the relationship, the connection is something beyond words. We have not seen each other ever, but yet... perhaps we have been the two persons closest to each other in the whole world. We had a tremendous communion that needs no language, that need not be of physical presence.

Once it happened -- just a coincidence -- he was in Bombay. He used to come to Bombay every year to remain there for a few weeks. He had perhaps more followers in Bombay than anywhere else in the world. I came to Bombay. I was just going to New Delhi and I had to wait a few hours. Some friends who had been deeply connected with J. Krishnamurti and who were also connected with me, came to me and said, "This is a golden opportunity. You are both in the same place. A meeting will be of immense importance, and Krishnamurti wants the meeting."

The man who said this was a very respected revolutionary of India, Ajit Patvardhan. He was one of the closest colleagues of J. Krishnamurti.

I looked into his eyes and said, "Please don't lie. You must have said to J. Krishnamurti, `Rajneesh wants to meet you.'"

He was taken aback, almost shocked. He said, "But how could you manage to know? That's exactly what we have been conspiring. We knew perfectly well that this would be the only possible way; if we say to you, `Krishnamurti wants to meet you,' you cannot refuse. If I say to

Krishnamurti, `Rajneesh wants to meet you,' he cannot refuse. And the people who have been connected with Krishnamurti have all become connected with you too. We are all eager to see what transpires when you two both meet."

I simply told Ajit Patvardhan an old story of two great mystics, Kabir and Farid. Kabir had his commune near Varanasi, on the opposite side of the Ganges. Farid was traveling with his disciples; he was a Mohammedan, a Sufi mystic, and he was going to pass the village where Kabir was living.

The disciples of both mystics persuaded them. "It would not be right that Farid passes here and you do not invite him," Kabir's disciples said. "It is simply a matter of love to invite those people to live in our commune for a few days, to rest." Farid's disciples said, "It will not look right to bypass the commune of Kabir. At least we should just go to pay our tribute."

Farid and Kabir both agreed. But the real thing amongst the disciples of both was that they wanted to see what happened when they met, what they would talk about, what would be the things that were important between these two persons.

But they never uttered a word.

The disciples were very much disappointed; this was not what they were waiting for. The moment both the mystics had departed they had to face their disciples, and the disciples were really angry.

The disciples of Kabir said, "You made fools of us. For two days we have been waiting to listen to something -- you are always talking -- and what happened to you? You became

suddenly silent. We do not understand. What is this matter of laughing like madmen, weeping, tears, smiles, hugging -- but not saying a single word?"

And the same was the situation with Farid. The disciples were raising the same problem, and the answer that was given was also the same. Farid and Kabir virtually said the same thing to their disciples: "We both know there is nothing to say. He has eyes, I have eyes. We have both experienced, we have both tasted the truth. What is there to say? Whoever would have uttered a single word would have been proved ignorant, that he does not know. We recognized each other; it is impossible not to recognize. Even two blind people recognize each other; do you think two people with eyes will not recognize each other?

"Of course we enjoyed each other. That's why joy, smiles, tears were the only possible language; when it was too much, we hugged each other. We were sitting holding each other's hands for hours and our love was flowing, and there was a communion -- two bodies and one soul.

"But forgive us, we completely forgot about you. You cannot understand anything except words, and truth cannot be expressed in words. You have every right to be disappointed, to be angry, but you should consider our position also. We are helpless. When two silences meet, they become one. When two loving hearts beat, they beat in harmony; a music arises which is not mundane, which cannot be heard by the ears -- which can be heard only by those who can experience it in their hearts."

So I told Ajit Patvardhan, "It is absolutely useless, wasting Krishnamurti's time. You are not going to hear anything."

And when they went back to Krishnamurti he asked, "What happened? He has not come?"
They told the story, saying, "He simply told us a story." And he laughed and said, "He did exactly the right thing. In fact I should have told you the story but I don't know the story. I also wanted to explain to you that it is futile, but you would not have understood."
You are asking me about my connection with him. It was the deepest possible connection -- which needs no physical contact, which needs no linguistic communication. Not only that, once in a while I used to criticize him, he used to criticize me, and we enjoyed each other's criticism -- knowing perfectly well that the other does not mean it. Now that he is dead, I will miss him because I will not be able to criticize him; it won't be right. It was such a joy to criticize him. He was the most intelligent man of this century, but he was not understood by people.
He has died, and it seems the world goes on its way without even looking back for a single moment that the most intelligent man is no longer there. It will be difficult to find that sharpness and that intelligence again in centuries. But people are such sleep walkers, they have not taken much note. In newspapers, just in small corners where nobody reads, his death is declared. And it seems that a ninety-year-old man who has been continuously speaking for almost seventy years, moving around the world, trying to help people to get unconditioned, trying to help people to become free -- nobody seems even to pay a tribute to the man who has worked the hardest in the whole of history for man's freedom, for man's dignity.

I don't feel sorry for his death. His death is beautiful; he has attained all that life is capable to give. But I certainly feel sorry for the whole world. It goes on missing its greatest flights of consciousnesses, its highest peaks, its brightest stars. It is too much concerned with trivia.

I feel such a deep affinity with Krishnamurti that even to talk of connection is not right; connection is possible only between two things which are separate. I feel almost a oneness with him. In spite of all his criticisms, in spite of all my criticisms -- which were just joking with the old man, provoking the old man... and he was very easily provoked. I just had to send my sannyasins to his meetings to sit in the front row, all in red colors, and he would go mad! He could not tolerate the red color. In his past life he must have been a bull; just a red flag and the bull goes crazy. Bulls have their own personality.

But even though he used to become angry -- he would forget the subject matter he was going to talk on, and he would start criticizing me and my people -- later on he would say about me to the hostess where he was staying, "This guy is something. He disturbs my meetings, sending red-robed people. And the moment I see them, I forget what is the subject I have decided to speak on. It happens every time, and I know that he is simply playing a joke. He is not serious, he is not against me; neither am I against him."

From many of his intimate people I have been informed, "He is not against you. He wants you to know that howsoever angry he becomes, he is not against you."

I said to them, "I know it. I love the man. But to love a man and once in a while to joke with him, do you think it is

contradictory? In fact, I am trying to help him to become a little less serious. A little more sense of humor will not do any harm to him. Only on that point I do not agree with him -- he is too serious."

Religion needs a certain quality of humor to make it more human. If there is no sense of humor in any religious teaching, it becomes more and more intellectual, mathematical, logical, but it loses the human touch. It becomes more and more a scientific subject. But man cannot be just an object of scientific study. There is something in him which transcends scientific study.

Just look around the world. Trees don't laugh, buffaloes don't laugh. No animal laughs; it is only man who has the sense of humor. There must be something in it because it happens at the highest evolutionary point -- man.

Krishnamurti's teaching is beautiful, but too serious. And my experience and feeling is that his seventy years went to waste because he was serious. So only people who were long-faced and miserable and serious types collected around him; he was a collector of corpses, and as he became older, those corpses also became older.

I know people who have been listening to him for almost their whole lives; they are as old as he himself was. They are still alive. I know one woman who is ninety-five, and I know many other people. One thing I have seen in all of them, which is common, is that they are too serious.

Life needs a little playfulness, a little humor, a little laughter.

Only on that point am I in absolute disagreement with him; otherwise, he was a genius. He has penetrated as deeply as possible into every dimension of man's spirituality, but it is

all like a desert, tiring. I would like you back in the garden of Eden, innocent, not serious, but like small children playing. This whole existence is playful. This whole existence is full of humor; you just need the sense of humor and you will be surprised.

I have heard about a man in India who used to sell Gandhi caps. Particularly at election times, everybody wants to prove that he is a Gandhian, because the followers of Gandhi had been ruling the country for forty years. If you are a Gandhian your victory in the election is certain. The Gandhian cap -- a white cap -- symbolizes who you are, and this man used to earn so much money just by making caps and selling them.

But this year he was sick. He was getting old, and he told his young son, "You will have to go to the marketplace" -- which was a few miles away from the village -- "and I have to tell you only one thing. The way is beautiful; on both sides are very shady trees so that even in the hot sun you can sit under them and it is cool. And there is one big bodhi tree so huge that hundreds of bullock carts can rest underneath it. Avoid it. If you feel like resting, don't rest under that tree."

The son said, "But why? -- because that must be the coolest place."

The father said, "That is the problem. It is the coolest place, but the tree is full of monkeys. And it happened with me; I was resting there and when I woke up my whole bag of caps was empty. I was surprised -- what happened? Then I suddenly heard the monkeys enjoying -- all were wearing caps just the way I was wearing a cap. So they knew how to put it, where to put it, and it looked as if the whole of New

Delhi from the president to prime minister, the cabinet and all the parliamentarians were sitting there -- all over the tree! And they were enjoying it so much.

"But I am a poor man. Suddenly I remembered the saying that monkeys always imitate, so I took off my cap so they could all see; they all took off their caps. Then I threw my cap away; they all threw their caps away. I collected the caps and went to the market. So just remember in case something like this happens, take your cap off and throw it -- they will all throw theirs."

The son was in a way excited to rest under the same tree and see what would happen. He found the tree -- it was beautiful and it was the most shady, and he saw hundreds of monkeys sitting on it. He rested, went to sleep, and exactly what the father had said, happened. The bag was empty; he looked up and the monkeys were looking very happy, very proud, all Gandhians. But he was not worried because he knew the trick. So he simply took off his cap and threw it, and to his great surprise, one monkey came down and took the thrown cap, went back up the tree and put the cap on his head! They all enjoyed it, because this monkey had missed; one cap had been missing.

This must have been the second generation of the monkeys; perhaps the older generation had taught them that if it happens sometimes, "don't throw your caps but pick up the cap thrown by the merchant. We have been befooled -- once to be befooled is okay; twice to be befooled is unforgivable."

The son looked in shock -- what to do? He came back home and told his father. His father said, "I knew it: monkeys are more capable of learning than men. This is their second

generation and they have remembered. And I told you specifically, you should not have thrown it so quickly. First you should have taken it off and seen whether they took theirs off or not; then at least you could have saved one cap. You lost even that."

Existence is hilarious. Everything is in a dancing mood, you just have to be in the same mood to understand it.

I am not sorry that J. Krishnamurti is dead; there was nothing more for him to attain. I am sorry that his teaching did not reach the human heart because it was too dry, juiceless, with no humor, no laughter.

But you will be surprised to know -- whatever he was saying was against religions, was against politics, was against the status quo, was against the whole past, yet nobody was condemning him for the simple reason that he was ineffective. There was no reason to take note of him. In India he used to visit only three places -- Delhi, Bombay, Madras. And it was the same way around the world... some big cities, and the same people year after year listening to him saying the same things, and nothing has changed in those people because nothing reached to their hearts. It remained only intellectual.

They can argue, they can argue very well. One man I know, Dada Dharmadhikari -- he is a very famous follower of Gandhi, a colleague of Gandhi, and a colleague of J. Krishnamurti. He does not believe in God, he does not believe in any traditions. He used to come to see me, and I told him, "Not believing in God is not enough; believing in God, or not believing in God, both are God-centered. I cannot say that I do not believe in God -- how can I not believe in something which does not exist? Believing or not

believing are both irrelevant when something is existential." But he was too full of Krishnamurti.
I said, "Some day some opportunity may come and I will be able to point it out to you, that this belief is only a reaction. It does not erase God, it simply puts disbelief in place of belief, but God remains in its place."
His son is attorney general of the high court. One day he came very much disturbed and asked me to come immediately, "My father is dying. He had a serious heart attack, and the doctors are worried that he may have another heart attack and it will be difficult to save him. Perhaps he will be happy to see you. He always talks only of you or J. Krishnamurti."
I went to his house. He was resting in a dark room and I entered slowly. I told his son not to announce that I had come. He was repeating "Hare Krishna, Hare Rama, Hare Krishna, Hare Rama" very silently, almost whispering. But I shook him and I said, "Have you forgotten J. Krishnamurti? Have you forgotten me? What are you doing? Hare Krishna, Hare Rama...!"
He said, "This time don't disturb me. Who knows, God may be a reality. And just to repeat a few times before death... there is no harm. If he is there I can say, `I remembered you.' If he is not there, there is no harm, just let me repeat it -- no argument at this moment. I am dying."
I said, "That's what makes it very urgent to prevent you doing any stupid thing! This is against your whole life."
Now he is eighty years old; he followed Krishnamurti for almost fifty years, has been in contact for twenty years with me, and at the last moment all intellectual garbage disappears and the old conditionings appear again. This

was what his parents had taught him in his childhood, "Hare Krishna, Hare Rama," because Hindus believe that in this dark age of humanity only the name of God can save you. The name of God is like a boat; you simply ride on the boat and it will take you to the other side of existence, the spiritual world.

He became okay; he did not die. And when he had become almost all right, I asked him about that day. He said, "Forget all about it. There is no God. I don't believe in God."

I said, "Again -- because now death is no longer so close? That day you were not even willing to discuss it. You were even arguing: `At this moment, let me repeat the mantra that is going to save me.'" I said to him, "All your intellectual garbage is useless. It has not reached to your heart; it has not given you any transformation."

Krishnamurti failed because he could not touch the human heart; he could only reach the human head. The heart needs some different approaches. This is where I have differed with him all my life: unless the human heart is reached, you can go on repeating parrot-like, beautiful words -- they don't mean anything. Whatever Krishnamurti was saying is true, but he could not manage to relate it to your heart. In other words, what I am saying is that J. Krishnamurti was a great philosopher but he could not become a master. He could not help people, prepare people for a new life, a new orientation.

But still I love him, because amongst the philosophers he comes the closest to the mystic way of life. He himself avoided the mystic way, bypassed it, and that is the reason for his failure. But he is the only one amongst the modern

contemporary thinkers who comes very close, almost on the boundary line of mysticism, and stops there. Perhaps he's afraid that if he talks about mysticism people will start falling into old patterns, old traditions, old philosophies of mysticism. That fear prevents him from entering. But that fear also prevents other people from entering into the mysteries of life.

I have met thousands of Krishnamurti people -- because anybody who has been interested in Krishnamurti sooner or later is bound to find his way towards me, because where Krishnamurti leaves them, I can take their hand and lead them into the innermost shrine of truth. You can say my connection with Krishnamurti is that Krishnamurti has prepared the ground for me. He has prepared people intellectually for me; now it is my work to take those people deeper than intellect, to the heart; and deeper than the heart, to the being.

Our work is one. Krishnamurti is dead, but his work will not be dead until I am dead. His work will continue.

Question 2

THE PRINTING PRESS WAS DISCOVERED BY CERTAIN INDIVIDUALS IN DIFFERENT PLACES AT ABOUT THE SAME TIME. WILL THE SAME HAPPEN TO CONSCIOUSNESS? AS MORE PEOPLE BECOME CONSCIOUS, WILL THERE BE AN EXPLOSION IN THE WORLD? IS CONSCIOUSNESS CONTAGIOUS?

Yes. It is contagious, and it is going to happen exactly in the same way; a few individuals will explore it and then it will become a wildfire. There is no way to prevent it.

It is a well-known fact, not only about printing presses but about other discoveries.... The printing press was discovered in different countries unrelated to each other, almost at the same time. It is a strange phenomenon. How does it happen? Something invisible seems to be passing around.

Albert Einstein was asked, "If you had not discovered the theory of relativity, what do you think -- would it ever been discovered or not?"

Albert Einstein laughed. He said, "At the most, just within two years somebody else would have discovered it." And he said, "I am saying two years at the LONGEST." It could have been only two weeks, because human consciousness had come to a point where this discovery was going to happen; who discovers it is not important.

Human consciousness is not a matter of individual islands; it is a vast continent, so the whole continent vibrates with the same rhythm. It has been found with other discoveries also. Whatever is discovered in the Soviet Union is kept secret, but all over the world other scientists start discovering it, with no information from Soviet scientists. And whatever is discovered by America is kept secret, but in some mysterious way the Soviet scientists discover it just within a few weeks -- not more than that.

Human consciousness is one whole; anything that happens at one place creates a subtle vibration that moves all over. Wherever there is somebody capable of catching it, he immediately catches it. So there are things which cannot be kept secret. For example, enlightenment cannot be kept secret; there is no way to keep it secret. Meditation cannot be kept secret. It is not within your hands; it is happening

deep down in your consciousness -- and every other consciousness around you is going to be affected by it. You will see it in different spheres. For example, when Gautam Buddha appeared in India, Lao Tzu, Chuang Tzu, Confucius appeared in China; Socrates, Plato, Pythagoras appeared in Greece -- at the same time, the same flame, the same truth. And there was no communication -- even the Himalayas, the highest mountains between China and India, were not able to prevent it. What is happening to Lao Tzu and Chuang Tzu passes on, moves on.

If you look at the time before the communist revolution in Soviet Russia, it produced the greatest number of the highest quality novelists, the most creative. And not only one -- Dostoyevsky, Tolstoy, Chekhov, Gorky, Turgenev, all are Himalayan peaks, one better than the other. Even after seventy or eighty years we have not been able to produce anything comparable to Dostoyevsky. But just within a small period, in a small place, these people appeared: consciousness is contagious.

And after the Soviet revolution, not a single man in seventy years has been able to produce even a faraway echo of Maxim Gorky or Turgenev. Something in consciousness died, because communism denied that man has a soul. It prevented the very idea of consciousness. No poet, no great novelist, no great painter, no great artist, no great sculptor... They all disappeared -- and before the revolution Russia was producing the world's highest caliber people.

Yes, this is going to happen: once a few people explode into light there will be flames, and the fire will spread like wildfire. And that is the only hope for humanity: that the whole of humanity comes up into consciousness, that

people become so alert that nobody can deceive them into any stupid act.
And war is the most stupid act of all.

Question 3
SCIENCE HAS DEVELOPED TREMENDOUSLY IN THIS LAST CENTURY, BUT SCIENCE OFTEN SEEMS SO HEARTLESS. YOU TALKED ABOUT MEDITATION AS THE INNER SCIENCE. CAN YOU PLEASE TALK ABOUT SCIENCE AND MEDITATION. SHOULDN'T THEY GO HAND IN HAND?

They should go hand in hand, but you have to understand that neither science can become meditative nor meditation can become just science. They are two dimensions of human existence. A man can be both: he can be a scientist in his lab, and he can be a meditator in his home. While he is meditating, he has to forget all about science; while he is doing scientific research, he has to forget all about meditation. Only then can they go hand in hand.
There are very complex and subtle problems in it. The problem is that science has to be objective and meditation has to be subjective.
Science can experiment; in meditation you cannot experiment, you can only experience.
In science the method is observation; in meditation the method is witnessing. And there is a great difference. Science has an object before it. It can dissect it, it can find out what it is constituted from, it can go to the very roots -- to molecules, to atoms, to electrons, to protons. It can go on

dissecting to find the ultimate stratum. But in meditation there is no object; there is a subjectivity.
Let me say it differently: in science, the scientist is working with something; in meditation he is working with his own being -- he cannot cut it, he cannot dissect it. Who will cut it? Who will dissect it? He is it. Who will observe? He is it.
So if this is understood -- that science and meditation have opposite directions to move; one moves outwards, one moves inwards -- they need not be enemies. They can go hand in hand because it is the scientist in which they both meet. The scientist has to be alert not to mix them; he has to be alert that in scientific research he remains objective and in meditation he forgets all objectiveness and just becomes a pure subject, a silent witness.
In the scientist is the meeting point. And it has to happen if we are going to save humanity.

Question 4
TWENTY-FIVE CENTURIES AGO IN GREECE THERE WERE MANY MYSTERY SCHOOLS. ARE YOU A MYSTIC? PLEASE TELL US ABOUT YOUR MYSTERY SCHOOL.

You do not understand the word `mystery' or the word `mystic' or the phenomenon of a mystic or a mystery school. If anything can be said about them, they are no longer mystic.
A mystic is one who knows but cannot say it. He can live it; you can look into his eyes, you can look into his gestures, you can feel it in his presence, but there is no way to say it. It does not mean that the mystic remains silent.

Many mystics have remained silent for the simple reason that everything you say falls short; the essential thing that you wanted to say is not contained in the words. When you hear your own words you know that which you wanted to convey is not conveyed. So many mystics have remained silent.

A few mystics have chosen to speak because it is possible not to say it directly, but to create a situation through words in which it is indicated indirectly.

For example, if I just remain silent for a second -- just in the middle of a sentence -- you will feel my silence more than if I was silent for two hours here. If I was silent for two hours here, your mind would go on chattering inside; it would not be silent. But when I am speaking to you, if I suddenly remain silent for a second, your mind cannot start chattering because it is so involved with listening. When I suddenly stop it becomes more curious what I am going to say -- a full stop comes to your thinking. A little gap of silence may give you a little taste which can lead to great revolutions of your being. There are devices which can be created which may not help you directly, but which can help indirectly. For that a mystic has not only to be a mystic, he has also to be a master -- which is a totally different art.

That's why it becomes possible that there are masters who are not mystics. They are false, they know nothing; they just know the art of mastery. They can create the device but they have nothing to convey. They can make the house but the house is empty.

And there are mystics who have too much to give but they don't know how to give it; they are dumb. Rarely it happens

that a master and mystic happen together in a man -- a coincidence. Then the master can manage. Without saying it, still he can manage to indicate it, to give you a certain taste of it. His devices will not be at all false.

For example, there is an old story...

A man comes back home in the evening. His wife is dead, he has small children, and the house is on fire. The small children are inside playing and the whole neighborhood is around the house shouting to the children, "Get out! The house is on fire."

But the children are too small; they don't understand why they should get out. In fact, they are enjoying the flames all around, everything burning, it is such a wild fireworks! They have never seen such a beautiful scene, and they are dancing and they are playing and they don't care what the neighbors are shouting.

At that moment the father reaches home. The house is completely in flames and the neighbors say, "We have done everything, but your children are strange -- they don't listen. And they are enjoying as if it is a game."

The father went close and shouted, "I have brought all the toys you asked for. I have brought all the toys!"

And they all came running out from the last door that was left, and started asking, "Where are the toys?"

The father said, "Forgive me; toys I will bring tomorrow. Today that was the only way to bring you out."

Now, those toys were only a device. Those children will understand toys, and they are waiting for toys; they don't understand that the house is on fire and their life is at risk. The father is lying, but can you say that he is lying? He is simply creating a device, out of love and compassion -- and

he succeeds and the children are out. When he explains to them, they understand, and he promises, "Tomorrow your toys will be brought to you."
But the children say, "Don't be worried about toys, just forgive us because we forced you to lie. We had no idea what was happening; it never happened before. We had no experience."
The master can create, through words, toys that can bring you out of the house which is on fire. Of course you will not find those toys, but you will ask forgiveness from the master: "We forced you to lie. It was your compassion, your love; it was your care and concern."
I am a mystic and my whole work is my mystery school. My sannyasins are part of the mystery school. In ancient Greece those mystery schools were very small schools; this is a mystery university, it is all around the world. But don't ask more. For anybody who is really interested, the only way to understand is to become part of this mystic teaching.
Experience it; that's the only explanation.

Question 5
PLEASE TALK TO US MORE ABOUT THE HOLY TRINITY -- TRUTH, BEAUTY AND LOVE.

The first thing: you have inserted "love" on your own; it is not part of the holy trinity. I have said, satyam -- satyam means truth; shivam -- shivam means goodness; sundram -- sundram means beauty. Don't try to cheat me; it is impossible!

Love simply happens. The man of truth cannot but be loving. The man who understands beauty cannot but be loving. The man who lives all that is good cannot but be loving. Hence, love has not been included in the trinity; it is a by-product. These three things have been included in the trinity because they are independent of each other; they are not by-products.

It is possible that the man of truth may not have any sense for beauty; it is possible that the man of sensitivity for beauty may not have any regard for truth. It is possible that a man may respect beauty but may not live the life of goodness. They are independent.

You can see it easily: there are poets who have an immense sense of beauty, but if you look into their lives you will not find goodness or truth -- you will find very ordinary people, perhaps worse than ordinary.

I used to live by the side of a very great poet who translated Omar Khayyam into Hindustani -- just like Fitzgerald translated Omar Khayyam into English. This poet has far more understanding of Omar Khayyam than Fitzgerald, and his poetry is far more poetic and more beautiful than any other translation -- and thousands of translations have been made. If you had read his book ... because he has never done anything else; he has only translated Omar Khayyam. Again and again he went on polishing it, went on making it more and more beautiful; he devoted his whole life to it. It is the work of a whole life.

But if you had seen the man you would have been shocked -- such beautiful poetry, such great flights, and the man was very ugly, ugly in everything. He was a drunkard, using four-letter words the whole day, and his family was in

continuous trouble because he never worked. He had a line of children who were just about orphans, although the father was alive, the mother was alive. His old father was alive, his own mother was alive and they were dying of starvation. He had no consideration for anybody, no compassion for anybody; all that he needed was more money to go to the pub. And every day people were bringing him home absolutely drunk. He would be lying down in a gutter, or on the street, and somebody would recognize him and bring him home.

But whenever he was conscious he was continuously working on Omar Khayyam. He had a tremendous quality as far as poetry is concerned, but in every other respect he was below ordinary humanity.

He was ready to lie -- he was lying to me every day just to get some money, because he needed money for drinks. And I had told him, "You need not lie to me. You simply ask for the money. I am not loaning it to you, I am simply giving it to you out of friendship. You need not remember that you have to return it."

But lying was such a habit to him that he would lie: "My father is very sick today and I have to call the doctor."

I said, "I know. The doctor must be in the pub. You take the money, go to the pub and call the doctor." And the next day I would say, "What happened to the doctor?"

And he said, "Who? What doctor? Who needs a doctor?"

No sense of truth, no sense of sincerity. No love... but a great understanding of beauty.

So those three qualities are the trinity; other qualities are by-products. And love is such that all three contribute to love, as if three rivers are meeting in one river that becomes

love. Love is not a trinity, love is one river: the sense of beauty, the sense of truth, the sense of goodness all contribute to it. Love is higher than the trinity.
Trinity means three, and all those three disappear into love. Love is one. That is why I go on saying love is God. There is no God: Love itself is God.

Socrates Poisoned Again After 25 Centuries

Chapter #26
Chapter title: Sympathy is a false coin
4 March 1986 am in

Question 1
SWITZERLAND IS A RICH AND BEAUTIFUL COUNTRY, BUT THERE ARE SO MANY PEOPLE SUFFERING FOR MANY REASONS, AND THEY EVEN ENJOY THIS. WHY CAN'T THEY USE THEIR FREEDOM AND PROSPERITY TO BE HAPPY?

Humanity can be divided into two parts: the first is sadist, the second is masochist. The sadist enjoys torturing others; the masochist enjoys torturing himself.
This is a very ugly situation, but for centuries we have been cultivating this split. The people who are masochists have become great saints. Their only quality, their only genius, was that they tortured themselves. It was thought and propagated by the religions of the world that to torture oneself is the way to God. There is no logic in it because why, if there is any God, would he like his children to

torture themselves? -- unless he himself is a sadist and enjoys people being tortured by others or by themselves. These philosophies of masochism have been predominant. The people who had no other talents, no other creative possibilities, easily chose to torture themselves -- fast, beat yourself, find out new ways of torturing, sleep on a bed of thorns, renounce everything that is pleasant, remain naked when it is too cold, cover yourself with a blanket when it is too hot. Certainly these people were very inventive, but because it was associated with spirituality by a certain fake logic... the person who tortures himself in this world is passing through a fire test of his trust in God.

Jesus belongs to these masochists. Mahavira in India belongs to these masochists. And thousands of saints were only famous because there was no competing with them; they were far ahead in torturing themselves in every possible way. People were cutting their genitals, women were cutting their breasts -- and religions were supporting it. Naturally these people were miserable, but misery became now a kind of investment. You be miserable here and all the pleasures of paradise will be yours forever. The misery is only for one life; the reward is for eternity.

The others who worshiped these masochists were sadists; they enjoyed people torturing themselves. They worshiped a person more if he tortured more; if he fasted for months, he became a great saint. If he became just a skeleton, millions came to worship him, but their psychological joy was seeing somebody torture himself. And, of course, they fitted together perfectly.

The sadists became disciples, followers; and the masochists became prophets, messiahs, saviors -- and they were

complementary to each other. And nobody thought that this is a very sick psychology.

But religions were becoming prosperous, and people were engaged in this stupid game. They had no energy for any revolution against the politicians. They had no energy to go against the rich and create a classless society. Their whole mind became centered only on these two things.

That schizophrenic mind still remains. It has gone very deep into the unconscious of man. It is not only in Switzerland, it is the same all over the world. People who have all kinds of things -- every pleasure is possible for them, and they are free from ordinary mundane work -- can use this time and energy for inner growth, for the evolution of consciousness. But no, they are attached to their suffering or they are attached to making other people suffer, to making other people miserable.

Adolf Hitler is a sadist; he killed millions of Jews for no reason at all.

Mahatma Gandhi is a masochist; he tried to create suffering for himself as much as possible.

These people are all around. Everywhere these are the two kinds of people.

My effort is to bring in the third kind of human being -- which is very difficult. Somebody is enjoying his own suffering, which looks absurd, but deep down he sees that this is the way to spirituality, there is nothing else to be done. And there are people who are making grounds for others to suffer; they are also thought to be great religious people.

In America I received a letter from the president of the Nazi party of America threatening me, "If you don't stop

criticizing Adolf Hitler, we are going to sue you in the court because it hurts our religious feelings."

I was not aware of it. Perhaps you don't know that Adolf Hitler, according to the letter, was no one but the Old Testament prophet Elijah reincarnated.

The more I have looked into human beings' minds, the more I have found some kind of sickness has been given to you as heritage.

In Switzerland, when people are prosperous, why are they not enquiring about their selves, about the mystery of life? Why are they not entering inwards? Why are they not meditating, raising their consciousness to higher levels? They are too much attached to their suffering; it is their old friend, and the friendship has gone very deep. It is centuries old, it is a heritage. Moreover, when you are in suffering, in anguish, people sympathize with you -- and this supports your sick mind. People never sympathize with you if you are dancing, singing, playing on your guitar, rejoicing in life, loving your woman -- nobody comes to sympathize with you. They inform the police that something has gone wrong: to be blissful is to be wrong.

But if you are suffering, if you are sad, miserable, then all the neighbors are so compassionate towards you. Why? Sympathy is a very cunning strategy. First, the people who are sympathizing with the suffering person are enjoying the fact that they are not suffering; and second, they feel you deserve it -- "It is our kindness that we are sympathizing with you." It gives them a great egoistic euphoria. It does not make them jealous of you.

But if you are rejoicing, enjoying, then nobody comes close to you because your rejoicing makes them jealous. They are

not rejoicing, and your rejoicing does not help their ego. You are higher and they are lower. When you are suffering, you are lower, they are higher.

In India I have one very rich friend. He is also a politician and has been education minister. Now his only desire is to become the prime minister. He used to come to me and ask, "I have helped everybody who has come to me -- friend or stranger. I have helped the poor, I have opened schools and hospitals, I have helped all my relatives and made them rich, opened factories, shops, given them presents so none of my relatives remains poor -- even faraway relatives. But nobody has any sympathy for me."

I said, "You don't understand the workings of sympathy. They all hate you. I know a few of your relatives and friends whom you have financially supported. They all hate you for the simple reason that by your support you have put them down. You don't accept even a flower from anybody. You are so egoistic -- and of course you are not in any need, and however rich your relatives have become, they are not in any way rich compared to you. But even a small gift from them on your birthday you return."

He said, "That has been my principle my whole ife, never to receive any present."

I said, "Then you should not be worried about their antipathy towards you. If you want their sympathy, it is not through your financial help. If you can take some small thing from them they will feel happy and higher: they have also done something for you. Right now you are the doer and they are only poor receivers."

He said, "Perhaps that is the reason they never come to see me, they never rejoice at meeting me. They all look sore

whenever I meet them, and I can see in their eyes some kind of anger... and I have simply helped them."
I said, "You have not helped them, you have been simply emphasizing your ego -- and nobody can love your ego. Everybody is going to hate your ego. Allow them to do small things for you. They cannot do big things, because you are very rich, but even by doing small things they will feel they can also do something for you."
But he said, "That is impossible. I cannot let anyone be in a higher position than me, that they are the giver and I am the receiver. No."
Then I said, "You have chosen your suffering, your isolated state where nobody is a friend to you. You have chosen it."
If we study deeply the workings of man's mind, the people who are rich in Switzerland or anywhere else enjoy their suffering because that suffering brings sympathy from people -- which they cannot purchase with their money. Although sympathy is not love but a very poor substitute, something is better than nothing.
These people have never been loved by anyone. Those who have loved them have loved their money; those who have been friends with them have been friends because of their money.
I was a professor in a university and in the whole university there was only one man who had a car, one professor. That professor had never talked to me. Then I brought another car into the university, and the day I brought the car he came to me and said, "Hello."
I said, "What is the matter? This is so strange... I have been here for three years and you have never said hello to me."

He said, "I have a principle: I make friends only with people who have cars."
I said, "Great principles you have. Why do you have such a principle?"
He said, "The trouble is, if you make a friend with someone who does not have a car, sooner or later he is going to ask you, `Can I borrow your car?' And I hate it. I don't want to give my car to anybody, so I make friends only with people who have cars. They are not going to ask me."
I said to the professor, "Then I am not going to be a friend to you. Never again say hello to me -- because you are saying hello to the car. You can say hello to the car, I have no objection; but I am out of the question. I was here for three years, and you never tried to be introduced to me. You can say hello to my car -- good morning, good evening, whatever you want; I have no objection at all. But as far as I am concerned, I don't want to talk to you again. Your very mind is ugly."
Rich people have that problem. If people don't make friends with them, it is because of their richness; if people don't sympathize with them, it is because of their richness. But these people have never been loved. Even if sometimes somebody has loved them it was because of their wealth -- and there is such a difference. When you love a person because of his possessions, not because of himself, it hurts, it hurts tremendously.
So rich people by and by learn that love is not for them. All that they can get at the most is sympathy, and sympathy is possible only when they are miserable, suffering. Then hundreds of people will be sympathetic to them. Those people will enjoy one thing: "Although he has so much

money, he is suffering. We don't have that much money but we are not suffering, we are still in a higher state of mind than him."

There is no harm in sympathizing with the person... but the person cannot leave his suffering because the moment he leaves his suffering all those sympathizers will be gone. He is caught in a net. And his life has not been a total lie -- he has only been an earning machine. He has earned enough -- at the cost of everything that is valuable, at the cost of everything which cannot be purchased with money. You cannot purchase love with money, you cannot purchase truth with money, you cannot purchase beauty with money, you cannot purchase understanding with money; you cannot purchase anything that has real value with money. He has wasted his whole life in earning money and now he is at a dead end. Money is there and he is just a beggar. His whole life he has learned only one art: how to earn more and more. He has never paid any attention to great music, to great art, to great paintings, to great architecture, although there was time. His whole life was devoted to one thing -- he had only one god: money. Now the money is there but he remains a very primitive barbarous being -- uncivilized, uncultured, unsophisticated.

I have heard a small story which will help you.... Mulla Nasruddin was very rich -- it is a Sufi story -- and he had devoted his whole life to earning money. One day a friend said, "Mulla, you are getting old but you have never seen a movie."

Mulla said, "I don't have any time."

The man said, "I have brought a ticket for you too. You don't have to waste money, just a little time."

Mulla goes with him to the movie. In the movie there is a classical singer, and the whole movie is around the life of that classical singer.
Indian classical music is totally different from that of the West; it is far more scientific. Each scale is played in a different way, and for each time of day there are different songs, different kinds of music, to be in tune with nature. For the morning there is one kind of music; the song may be the same, but it will be sung in a different way, with a different emphasis. In the evening the song may be the same, but it will have a different way of singing. It is a very subtle art.
In the movies it is early morning and the sun is rising. The classical singer is sitting under a tree playing morning music and he sings, "Ahhhh, ahhhh, ahhhh" -- he gives different tones, different emphases, to one note, ahhhh. The man who had brought Mulla was puzzled: when the classical singer started singing, Mulla started crying.
The man asked, "What is the matter? I never thought that you were such a lover of classical music."
He said, "To hell with classical music! This is not classical music, I tell you. I had a goat which cried `ahhhh, ahhhh, ahhhh,' the whole night and finally died. This man is certain to die. Do something!"
He had all the money, but only the money. The man was empty, no sensitivity for anything, no understanding for anything.
The people you are asking about in Switzerland have beautiful houses, a beautiful land, all the money that they need or perhaps more than they need, but they are stuck. From where is their misery coming? Their misery is

coming because they have never learned anything else than accumulating money. Their being is hollow, empty. From that emptiness their misery is coming.

And now they have lived with that misery their whole lives; that is their only companion, and that misery is the only thing that they get sympathy for. Nobody sympathizes with their beautiful houses, beautiful cars, beautiful jewelry. Everybody is jealous of all those things, but nobody is jealous of their misery, of their emptiness, of their hollowness. Everybody is sympathetic, and because they have never known love, they think sympathy is love. Sympathy is a false coin. It is not love, and it cannot move higher.

You are asking why they are not using their freedom for higher values, for higher consciousnesses. They don't have any idea, they are beggars. For those higher values you have to go through a hierarchy. There are beauties of the body, but they have never enjoyed the beauties of the body. There are beauties of the mind -- listening to great music or reading great poetry are beauties of the mind -- but they have never bothered.

Unless you go from body to mind, you cannot go beyond mind. You will have to pass through the mind. They know only one thing in life and that is greed; they have learned only one art -- how to fulfill the greed. And now they are at the end of their lives, it seems too late to begin, and even the idea of beginning will not happen to them.

In ancient India you will be surprised to know that great kings and emperors used to send their sons, when they were growing up, to great prostitutes' houses to live there. Prostitutes in India have a totally different meaning from

prostitutes outside India. The prostitute in India was an immensely cultured woman, and even kings had to send their sons to them to learn manners, to learn art, to learn music, to learn dancing, to learn what beauty is.

Once they had come from the prostitutes' houses, after two or three years of learning there, they were given new teachers -- wise people who could help them to move into the world of the sacred, who could teach them how to be silent, how to be serene. The king was only going to declare his son his successor when the successor was ready as a wise man -- not empty, not miserable, but joyful, rejoicing.

When he is ready he can be given the whole empire; he knows something better than the empire. He would rather, if the time comes, to lose the empire, but not the beautiful experiences that he has gained about truth, beauty, love. Those are far more valuable.

This was the maxim: unless you know something better than the empire, you cannot become a real emperor. Unless you are somewhat higher than the empire, you are not worthy to be an emperor.

But that was the feudal world; in a capitalist world things have changed. You have to earn money, and you have to earn it fast because life is small and competition is hard. In earning money you forget that there is much more to life than money. Money is nothing; it is a good means of exchange, but more than that it has no value, no spiritual value.

Somebody has to point out to the rich people of Switzerland, "You are not rich, you are utterly poor." They

have to be made aware that they have lost themselves and found money, they have sold themselves and gathered junk. Unless a rich man realizes his emptiness, there is no way for him to start working to gain the things that he has missed in his life. And it is never too late -- because it is only a question of understanding. If he can see his poverty... he knows how to destroy physical poverty; now the same art, the same intensity, and the same totality is needed to destroy the inner poverty.

Then he will become, for the first time, really rich, overflowingly rich. Then there will be no suffering, no misery; then for the first time he will not be sick but healthy and whole. In fact, people will become jealous of him, people will even start condemning him, criticizing him. But nothing matters; the opinion of the people carries no weight when you have found your inner treasure. You are so self-contented that even if the whole world condemns you, you can still smile and laugh, you can still sing and dance.

Switzerland is missing a religious revolution. It is one of the most beautiful countries, has some of the nicest people, and yet no flowering of consciousness... Perhaps they are even afraid of anybody pointing to their emptiness.

For two months I have been waiting for a tourist visa to go to Switzerland. My people who are there are trying hard, and the Swiss government has sent a telegram to the ambassador here, "Keep cool."

I don't understand why they are afraid of me. Perhaps it is an unconscious fear that I am going to point to their inner poverty, that I am going to point to their inner ugliness.

"Everything is beautiful outside, but what about your inner consciousness?"
And this message from the government to the ambassador -- "Keep cool" -- can mean just don't act. This may take years. Keeping cool has no time limit, and particularly for Swiss people who are accustomed to being cold -- they can keep cool as long as you want, their whole lives.
But I am coming from a hot country; I can't keep cool. I love Switzerland, and if there is no visa then my love will be the visa. I will enter.

Question 2
POLITICS, DEFENSE SYSTEMS AND EVEN DAILY LIFE ARE BASED ON THE BALANCE OF FORCES: I DO SOMETHING AND YOU WILL GIVE ME SOMETHING IN RETURN. THIS BALANCE WORKS, BUT LEADS TO QUITE A DANGER -- ESPECIALLY WHEN DEFENSE SYSTEMS ARE CONCERNED. WHAT IS YOUR POINT OF VIEW?

It is true that life functions on a principle of balance. I give you something, not for nothing; you have to give something in return. In fact, I give you something which is not profitable to me and I get something from you which is more profitable to me. You give me something which is not profitable to you and you get from me something which is profitable to you. Both parties should be earning in the exchange. That's how the whole economics, the whole structure of society runs -- it is pure business.
I am reminded of a small school....

The lady teacher was talking about Jesus Christ for almost one hour, and then she asked the children, "Who is the biggest man in history, the greatest man?"
An American boy raised his hand and said, "Abraham Lincoln."
The teacher was shocked a little. After one hour of telling them the greatness of Jesus, his miracles and everything... But still she said, "Your answer is good, but not good enough."
The second boy raised his hand -- he was an Indian -- and he said, "Mahatma Gandhi."
The teacher was even more shocked; things are going even further away from Jesus Christ. She said, "Your answer is also good, but not good enough."
And a third small kid raised his hand. She asked him, "Yes, what is your idea of the greatest man in the world?"
The boy was a Jew so the teacher was afraid that Jesus Christ seems to have no place. But the boy said, "Jesus Christ."
This was even more shocking -- but because there was a beautiful award, a gold medal for the right answer, the gold medal went to the little boy.
When everybody had gone she kept him back and asked him, "Aren't you a Jew?"
He said, "I am a Jew."
"Then why did you say Jesus Christ?"
He said, "Business is business. In my heart of hearts I know Moses is the greatest man in the world. But that is a question of the heart; this is a question of business."
In the world of business this principle of balance goes on working, and everybody profits by it. But in times of war,

things are different; then there is no exchange of goods. It is not, "I give you something and you give me something"; it is a question of either/or: either I have everything or you have everything; either I am the winner or you are the winner; either I will be dead or you will be dead. The ordinary system of balance breaks down. In war it is not a question of balance, it is a question of victory.

That's why war has been preventing human progress at each step. It disrupts all the principles that ordinarily function perfectly, it destroys all balance of life; it creates chaos.

In three thousand years there have been five thousand wars. It seems we have been continuously fighting, some way or other; and it is simply destructive, it has no value for life. It is in the service of death, not in the service of life.

And now we are faced with a third world war -- which is simply idiotic. It is not even a war; it has broken even the principles of war. The principle of war is that either I win or you win. The third world war has brought destructive forces to a point where nobody wins, nobody is defeated; everybody is destroyed.

If the third world war happens that will show only that humanity has been living for thousands of years an insane life. This is the culmination of centuries of madness.

It was okay once in a while -- sometimes in Vietnam, sometimes in Korea, sometimes in the Middle East people were mad, but the rest of the world kept doing its business; everything went on smoothly.

But the third world war is not going to be local, it is going to be total. Everybody -- not only man, but all the animals, all the birds, all the trees, all that is living -- will be

involved. So if man decides for that war, that will simply be nothing but insanity.
The third world war is a good point at which to drop war as such, and instead of putting so much energy into war put the energy into creating a better man, creating a better society, creating a new humanity.

Question 3
YESTERDAY YOU SAID YOUR RELIGION ALWAYS CHANGES, AND THAT LOVE IS RELIGION. PLEASE TELL ME HOW RELIGION AND LOVE CHANGE.

Change is the fundamental principle of life. Anything that does not change is dead -- that should be the criterion. Change means movement, change means growth, change means evolution. And in life there is never anything perfect -- because perfection will be a kind of death. To be perfect means now there is nothing more to happen; all has happened. Perfection means you have only past, no future. In life, everything is imperfect. And it is beautiful that it is imperfect; it means there is a future, there is an opening, things can be different, things can be better, you can be creative.
Life is not one-dimensional either. You may have known one dimension of life: don't be satisfied so soon. There are many more dimensions waiting to be explored, and there is no end to exploration. There will always be more dimensions waiting to be explored.
We are living in an inexhaustible universe.
According to the basic principle of change, religion changes, takes a more and more loving, human attitude. For

example, if you look back, the Jewish God says, "I am not nice, I am not your uncle. I am a very jealous God." Now even a Jew will not agree with the definition. God not nice... jealous? Those things don't fit. But when the Old Testament must have been written, that was the attitude of people.

There is no God. People simply project their own attitudes. They were not nice, they were jealous, they were angry; and it was natural for them, because Moses had brought them from Egypt out of slavery. You cannot expect a slave to be nice -- nice for what? Life gives him slavery, he is beaten every day...

Just look at the pyramids in Egypt. Even scientists are puzzled how those great stones have managed to reach the very top. Cranes were not in existence... Human beings were carrying those stones. Thousands of people died creating a single pyramid: they were not treated like human beings; if one died, he was thrown by the side of the road and another Jew was forced in his place.

Every day hundreds of people were dying just to create stupid pyramids which make no sense. Small graves would have done for the great kings and the queens of Egypt. These people were hungry, beaten, sick, old. Do you want them to be nice? Do you expect them not to be angry, not to be jealous of all those who were in power? It was a projection.

Jesus changed the definition of God. He said, "God is love." He could do it. Now the Jews were settled, life was no longer slavery. They were no longer treated like cattle -- with no value, with no human dignity. It was possible to project God as love.

I say today even that definition has to be changed, because when you say God is love it simply shows one attribute of God. He may be having many other attributes -- love is only one of the attributes. He may be wisdom, he may be a creator; he can be many things other than love. Love is only an attribute.

I have changed it. I say, "Love is God." When I say love is God, it is a very radical change. In fact, I am saying there is no God; love is all that you have.

Love is the only God.

There is no other God.

I have disposed of God too.

Jesus disposed of jealousy, anger, but he kept the idea of God. I say to you that love is enough unto itself. Love is the only creativity in existence, and there is no need for any other God. This is the way religion changes.

And when I say love also changes, then you have to look into love. Small children also love; we call it baby love. They are simply learning -- the first fluttering of their wings. They have not yet opened their wings into the sky; they are still in the nest fluttering, getting ready. And young people love, but their love is more biological really than love; it is hormonal.

A few hormones are taken from your beloved, your love will disappear; if a few hormones are added to your beloved, your love will disappear. It is the attraction between hormones, it is chemical.

Young people love but they do not know higher peaks of love; they love the other person, but there is something in the other person which attracts them almost like gravitation -- that's why the phrase "falling in love." Why not rising in

love? -- it is a fall, because it is not something conscious. No lover can say why he loves a certain woman or a certain man; he can simply say, "I don't know what I feel... tremendously attracted." That attraction is biological, chemical, hormonal. Love will move through more seasons, will become more seasoned.

Old people also love. Now the hormones are gone, the biological pull is gone, but something new has entered into life. For the first time they feel that without the lover or the beloved they are too lonely. Now this is a new appearance, love has taken a new shape. They want the other because otherwise they are so lonely, in such a cold existence; they need the warmth of the other, the presence of the other. This is to forget their loneliness, but this too is dependence. Real love, pure love, can only be out of independence; and that happens only when you have become so meditative that you don't experience loneliness at all. On the contrary, your loneliness has changed into a beautiful experience of aloneness.

Remember the difference between the two words; they are not synonymous. I am not bothered about the dictionaries; I am talking about existence, real experience.

Loneliness is missing the other.

Aloneness is finding oneself.

Out of aloneness, a totally new kind of love arises. Now there is no need -- no chemistry, no biology, no psychological loneliness. You are completely full in yourself. There is no need. Love is no longer a need; now love is only a playfulness. It has gone beyond the world of needs.

When you need a person, you are dependent on the person, and when you are dependent on the person you are angry at the person.

Two persons who have reached to aloneness can be in an immense loving space, but there is no dependence, no anger, no conflict; and this love is no longer a relationship either. This love is a state of being. When one is alone, sufficient unto himself, he radiates love. It is not addressed to anybody in particular.

It is just like the perfume of a rose: it is not addressed to somebody's nostrils, everybody is invited. Whoever is capable, receptive, is not suffering from a cold, can enjoy the fragrance.

Love goes on changing its color. Finally it becomes only a state of love, no longer a relationship. Then too there are changes... the change never stops.

The state of love in the beginning is only for human beings. Soon it starts including animals, birds, trees, all that is alive. It goes on growing, and soon the ocean, the rivers, the mountains, will be part of it. A moment comes when your love fills the whole universe -- and the universe is continuously expanding.

First it was thought that the universe is static. The last fifty years' research about the stars has changed the whole idea. They are all spreading out; just like a bud opens its petals and goes on spreading its petals, the universe is opening. Scientists think there is no end to this opening, it will go on opening -- and the speed of its opening is really fast. All these stars are going farther and farther away with the speed of light -- and the speed of light is the ultimate speed.

Light moves one hundred eighty-six thousand miles in one second, so the universe is expanding one hundred eighty-six thousand miles per second, and it has been expanding for eternity and it will continue to expand for eternity. Your love will go on expanding with the universe. Soon you will disappear and there will be only love expanded -- and that also will not be a static fixed state.
There is only one thing that never changes and that is change; otherwise everything changes.
Change is life.

Socrates Poisoned Again After 25 Centuries

Chapter #27
Chapter title: Existence is never wrong
4 March 1986 pm in

Question 1
BELOVED OSHO,
I FEEL VERY GRATEFUL TOWARDS YOU. SINCE I TOOK SANNYAS, MY LIFE HAS CHANGED AND I HAVE STARTED TO ENJOY MYSELF. BUT THERE IS STILL THE DOER IN ME. I WOULD LIKE TO PRODUCE MORE BEAUTIFUL BOOKS, ESPECIALLY ON YOU. IT IS STILL DIFFICULT FOR ME TO COMBINE BUSINESS AND MEDITATION. CAN YOU PLEASE COMMENT ON THIS?

Don't try to combine them. Let business be business, and meditation be meditation. One day you will wake up

immensely overjoyed that they have mixed. You cannot do it; you can only wait, you have just to be patient.
Go on doing your business, go on doing your meditation, and don't even expect... when is it going to happen? It will happen whenever the time is right. Then they will start overlapping each other. Soon they will get mixed up, and then your business becomes your meditation, your meditation becomes your business.
That is the time when people will start laughing at you -- because they cannot conceive of business and meditation becoming one. They are one in me.
I was for nine years teaching in the university, and this was the problem -- finally I had to resign because my teaching became more and more meditative; it became deeper and deeper, less and less concerned with the examinations, the syllabus. My vice-chancellor became worried. He said, "I have been to your class. It is beautiful to listen to you. You have put your whole heart into dead words and they have again become alive, but this is a university and these students have to appear in the examinations. They will be at a loss; they will not know what to write. They are enjoying you as they have never enjoyed any other teacher."
I had only ten students, but my class... the vice-chancellor had to give me special permission for a bigger class because two hundred students were attending who were not my students. The other teachers were angry because the students should be in their classes and they were in my class. They told me, "This is not right."
I said, "You don't be bothered. You can also come" -- and in fact a few teachers started coming.

When complaints reached to the vice-chancellor I invited him, "You can come, and if you find any fault you can tell me."
He said, "There is no fault. As far as you are concerned, everything is perfectly good. The trouble is with us -- that the syllabus has to be completed. The examination is coming close, the students have to be prepared for it. You have taken the burden off their minds, the tension off their minds; they are so relaxed and so much enjoying the moment... then who is going to do the examinations?"
I said, "These people will do better in the examinations than anybody else. They need not prepare; they have listened so attentively, so meditatively -- and I have put myself totally into whatever I have been teaching."
He said, "I agree on every point. But the problem is that the papers will be set by some other universities, the papers will be examined by some other university's professors, and they know nothing about you. And these poor students will be unnecessarily harmed."
I said, "If this is the case then I resign. Then the whole universe becomes my university. Then wherever I am I will do my business."
The moment will come when business and meditation will become one.
Right now you want to write books on me, and you feel worried because the doer is there. Don't be worried. Start with the doer. Perhaps while writing on me the doer will disappear at some point, but it cannot be dropped by you. Get absorbed totally in writing the books. In the beginning you will feel it is the doer who is beginning; let the doer begin it. People commit suicide... The doer is committing

suicide by writing on me; let him commit suicide, but don't think too much of it. Use it while it is alive -- use it. Perhaps by the time the introduction is finished he will be gone, and you will be so absorbed in writing, so deeply involved that you will forget that you are there. Neither the doer will be there nor the writer will be there... and then writing happens... and that has a beauty of its own.

Question 2
BELOVED OSHO,
WHEN I READ 'GLIMPSES OF A GOLDEN CHILDHOOD' I ENJOYED YOU AS A VERY COURAGEOUS CHILD. I ALWAYS HAD DIFFICULTIES IN FINDING ENOUGH COURAGE TO LIVE MY OWN LIFE. IS COURAGE A QUALITY ONE INHERITS?

Everybody inherits every quality that man is capable of. Each quality is immense in its potential, but if you don't make an effort to actualize it...
In my village there was a beautiful river, and I had found the highest hillock to jump from into the river. I would take other students with me, and just looking down they would start trembling. I would say, "You just watch me: if I can jump, you can also jump. There is no problem in it. You have the potential courage, you have just never used it; you have never given it a chance."
It was really high.... I would jump, then somebody else would gather courage and jump; and then others would see that we are still alive in the river. Then the third person would jump.

Finally, all my friends were able to jump from that cliff. Then I said, "Now this cliff is useless. We should go to the railway bridge that passes over the river; that is the highest point we can find."

But they said, "That is too much. We will not even allow you to jump -- and moreover there is always a guard with a gun" -- because people used to commit suicide from there. Since a few people had committed suicide, the government had posted a permanent guard twenty-four hours a day.

I said, "Don't you be worried. I have talked to the guard and he is willing. He said, `If you are not committing suicide but just practicing jumping into the river... In fact I also always wanted to jump from here. It is so challenging, but I don't have the courage.'"

I said, "You are a great soldier, we are small students. Seeing us, perhaps you may get the courage."

He said, "You bring your friends."

So one day I went with a few of my friends. All the way they were telling me, "Don't take that risk. It is too high."

I said, "First I will jump, then the guard will jump. That is the arrangement. And when you see that we both are alive, you can decide whether to use your courage or not."

The guard was almost trembling. He said, "Have you really come?"

I said, "What do you mean, really come?"

He said, "I was thinking that you were simply talking."

I said, "This is the arrangement. First I will jump. You can see that I am alive; then you have to jump -- because these are all small people and you should give them courage."

He said, "My God, number two -- I am number two. I was thinking I would be the last."

I said, "No, that would be insulting you. You are a great soldier with a gun. Put the gun aside" -- and I jumped. The guard would try to jump -- he would come close and then stop... suddenly some brakes, and he would stop. And I was calling to him from the river, "No need to stop. It takes only a second, just don't stop!"

Finally, after three or four attempts, he managed -- because all the boys were laughing and I was calling. And I had made him a great soldier so he was also worried about his prestige. Finally he jumped, and when he fell into the river he said to me, "My God, I managed! I cannot believe that I am alive!"

I said, "Believe it! You are alive, just pinch yourself and see! You are not dead."

He pinched himself! -- because he was afraid that perhaps he was dead. And seeing us both alive, slowly, slowly, one by one, the students started jumping.

Everybody has the courage, everybody has all the talents that man is capable of. What talent you bring into the world depends on you; nobody is born with any particular talent. That is an old idea, invented by cowards, invented by people who were nobodies in life so they thought that these are inherited qualities -- somebody becomes a poet, somebody becomes a painter, somebody becomes a warrior.

My own experience is totally different. I want it to be understood clearly that everybody has all human talents in him. Now, whichever talent you feed, nourish, support, will become actualized. And when it becomes actualized and you become a great painter, naturally anybody who wants to become a painter will think, "Perhaps it is not in my

inheritance, it is not intrinsic to me -- because I cannot make such a beautiful painting."
One of the great musicians was asked once... In India classical music has to be practiced almost eight hours every day. Even those who are world famous continue to practice. This great musician was asked, "If you don't practice one day what will happen?"
He said, "If I don't practice one day, I will feel the difference.
The questioner asked, "If you don't practice two days, then...?"
He said, "The critics will feel the difference."
And the questioner asked, "If you don't practice three days?"
He said, "Then everybody will start feeling the difference."
Every talent needs to be nourished continuously. And remember, nobody is born a poet or a soldier or a painter or a mystic. Everybody is born with all the qualities' potential. You have to choose what you want to become, and bring that potential to its flowering. Certainly you will have to water it with your blood, you will have to put your whole being into it. Only then it becomes alive.
I am against the old concept that somebody is a born poet, a born singer, anything. Everybody has the capacity to become anybody he wants; it just depends on your decisiveness.

Question 3
BELOVED OSHO,

MY PARENTS ARE STRONG CATHOLIC FRIENDS OF THE POPE. I'M A STRONG FRIEND OF YOURS. CAN YOU SAY SOMETHING ABOUT IT?

There are many things to be said about it.
One, that it shows the generation gap. It shows where the past ends and the future begins -- a demarcation line. Your parents are simply the past; their pope, their religion, their philosophy, all have come to a dead end. There is no future for them. As far as you are concerned, there is no past for you. A great discontinuity has happened. You are the future; you have immense possibilities of evolution. Existence will depend on you.
Existence will hope and dream for all that is possible through you. You are going to be a vehicle for taking human consciousness to its ultimate peak.
And there is no possibility of bridging the gap. It is for the first time in history that such a gap is happening. There have been parents always, there have been children always, there have been generations always -- but there has never been a generation gap. This is something totally new -- with immense implications, as if evolution is taking a quantum leap, a jump, is no more continuous -- not just a modification of the past, not just a renovation of the past; not just here and there a few changes in the past, but a total change.
The whole past has become irrelevant; not only irrelevant, it is a hindrance too.
So rejoice in this generation gap. It is not an enmity with your parents, it is simply a new potential becoming actual.

The parents have lived for thousands of years with their popes and with their strong love, but humanity has not evolved. Out of that love there has been no growth.
Your love towards me is not towards me, your love is towards a total revolution, a rebellion. You are getting ready to drop everything that is old and to search again for a new identity for yourself, for all human beings.
The old man was simply a part of society. The new man will be an individual peak, not a cog in the wheel.
The old man was replaceable.
The new man will be unique and irreplaceable.
The old man lived according to rules, regulations, disciplines, scriptures, commandments, but he never lived spontaneously; it is always according to something, according to somebody else.
The new man is going to live spontaneously -- without any rules, without any regulations, without anybody telling him how to live. He has to find his own way about everything; his life is going to be an adventure.
The old man's life was a drag. It was sheer boredom. People were tired, utterly fed up, but they somehow managed to carry themselves to their graves. Their only hope was death. You have heard many times that people are afraid of death; you are wrong. The old man was waiting for death only 12because life was empty.
I am reminded of Alexander the Great. While he was coming to India, on the way he got information that in the desert there was an oasis, that if you drink the water from that oasis you become immortal.
That was the ancient man's search -- immortality.

Alexander was immensely interested. He stopped his forces and he went alone; he did not want everybody else to become immortal. The old man was very jealous; he was not sharing. Even such a beautiful phenomenon as becoming immortal, and Alexander could not invite his own people -- who were ready to die for him -- and say to them, "You also come with me and drink from that oasis and become immortal." He did not take even his commander in chief, his prime minister, not even his bodyguard. He said, "You all stop here. I will go alone."
The story is very beautiful and very significant. He reached the oasis, and he was immensely joyful that what great seers have always been searching for he had found without any search. And just as he was going to make a cup out of his hands to fill with water and drink, a crow who was sitting on the nearby tree said, "Wait a minute." A crow speaking...?
He believed that he would become immortal by drinking the water of a certain oasis; he did not disbelieve. Do you see the implication? Whatever you want to believe, you never doubt it. Your beliefs are really your desires; you are afraid to doubt because who knows, your doubt may prove right. You are afraid even to think, you simply accept in faith. Now, such an absurd idea -- by drinking the water of a certain oasis you will become immortal -- was acceptable to him....
Alexander was not a gullible fellow. He was a disciple of Aristotle, the father of Western logic, and he was a trained logician himself. But not even for a moment did he think that it seemed to be absurd; otherwise, many people would have become immortal by now -- he could not be the first

to discover it. In fact the people who had informed him would have drunk the water first before informing him. But no doubt, no suspicion, no skepticism... pure faith.
When you want something you become gullible.
It is your desire that makes you gullible.
Only a desireless man is free from gullibility.
Alexander was very surprised that a crow was speaking. When water can make people immortal, what is wrong in a crow speaking? It is not any more absurd than the first idea. He could not believe...
The crow said, "Believe me. I am speaking because I have also drunk from the same water. I have become immortal and I stay here to warn people not to drink that water; it is dangerous. Now I want to die. It must be millions of years that I have lived, and the boredom is such, the anguish is such... I don't see any point in why I should go on living. But I cannot commit suicide; I am immortal. I have tried committing suicide; I have drunk poison but to no effect.
"So before you drink, just listen to my story, and then it is up to you. Do you really want to live forever? You will repent, because death is a great hope, a relief; now you are free from the burden of so-called life which is nothing but misery and suffering and anguish. You can think it over and if you feel like drinking you can drink it, but don't say that nobody warned you."
The story says that for a moment Alexander thought about it, dropped the water, rode away on his horse and escaped as quickly as possible from the place. Because who knows... man is a weakling, and in a certain moment of weakness he may want to drink it. The crow is right; you cannot live forever.

There will come a point when you have experienced everything and there is nothing left for tomorrow. Then every day is just an emptiness which goes on repeating itself. It will be worse than death. Alexander recognized for the first time that death is a great hope.

For the old man, life was negligible. He was repressed in every way so that he could not live. All his religions, all his so-called moralists had been absolutely certain to make his life poisoned. Everything was wrong: to be joyful was wrong, to love was a sin, to enjoy this world was against spirituality, it was materialism. Everything was so much condemned for so many centuries that every man had become afraid to live.

Yes, he was afraid to die too, but the fear was not of death, remember; the fear was that death is coming and he has not lived yet. Seventy years are gone, unlived, unloved. He has not sung the song that he had come to sing, he has not danced the dance which would have fulfilled his destiny, which would have given him meaning -- and death was coming. He was not afraid of death, he was afraid that death will take the tomorrows from him.

That is the only way he has learned in his whole life: that he will live tomorrow. Today is destroyed by every kind of so-called religion, spirituality. Today is completely destroyed and that is the only real thing -- tomorrow never comes. But he was hoping that perhaps tomorrow, what has not happened yet may happen. Now death is coming and there will be no tomorrow -- that was his fear.

The fear was not about death, the fear was about unlived life; otherwise, every person after a certain age, seventy, seventy-five, eighty, starts feeling that death seems to be

the only relief, the only possible freedom -- freedom from life, freedom from all the beauty, all the joy, all the glory that surrounds existence.
For the old man, death has been a great hope.
For the new man life will be a reality, not to be lived tomorrow, but to be lived herenow.
For the new man there is going to be no tomorrow.
For the new man there is going to be no death, because death is always tomorrow. Today is always life... right now it is always life... this moment it is always life. For the new man each moment of life is an eternity of joy, an immeasurable ecstasy.
And this gap that has happened between the generations is to be welcomed. It is not against anybody, it is simply the course of existence. Existence has tried with the old man and failed. Now existence wants new men with new ways of living, new ways of thinking, new modes of existence. Existence is never wrong.
It gave enough rope for the old man, for the old society, for the old religions; but somehow they all failed. They were going to fail because they were not for this world, they were condemning this world. They were talking about a world beyond the clouds which does not exist at all; they were sacrificing the real for the unreal. Naturally, no growth was possible.
The new man will sacrifice the unreal for the real. He will sacrifice all tomorrows for today. He will make his today so intense and so total that even if he dies there will be no regret: he lived it so fully, he experienced it so fully, and deep down he has touched the principle of immortality. He knows that life never ends, it only changes forms.

So for the new man death does not exist; for the new man death is only a transformation period, just a deep sleep. The old goes to sleep, and in the morning a totally new being wakes up.
Try to help your parents to understand it. Don't be angry, because it is not their fault. They have simply followed their parents. They have simply followed the prophets and the messiahs and the saviors; they have been very naive. Don't be angry at them.
Be compassionate, and make yourself understandable to them so your gap is not a gap of antagonism, but a gap of an existential change, a revolution. If you can make your parents understand what is happening, perhaps they will also bless you, bless you to go on the new way, bless you to find that which they have missed.
It will be good that the new generation goes with the blessings of the old generation, so there are no hurt feelings on either side, and the old generation also feels proud that existence has chosen you to carry on the work that the old man has failed in. The old man has been waiting for the messiah to come.... No messiah is going to come.
The new man is the messiah.
The new man is the savior.
The new man brings the good news that evolution can continue to higher levels of being.
You are fortunate and blessed.

Question 4
BELOVED OSHO,
I FIND MYSELF WAITING FOR SOMEONE SOMEWHERE OUT IN THE WORLD TO STAND UP

AND DECLARE HIMSELF A LOVER OF YOUR MESSAGE, SOMEONE WHO IS IN THE POSITION TO FACILITATE YOUR ACCESS TO PEOPLE.
THE WORLD OF POLITICIANS SEEMS TOO FAR REMOVED FROM YOURS FOR ANY CONNECTION TO HAPPEN; THE INTELLIGENTSIA SEEM CONTENT TO TALK, AND RELUCTANT TO DO ANYTHING THAT MIGHT ACTUALLY INVOLVE GETTING THEIR HANDS DIRTY -- THERE SEEM TO BE NO MEN OF INTEGRITY.
I HAVE HEARD YOU SAY THAT WHATEVER IS HAPPENING NOW IS ALL PART OF YOUR TEACHING; HOWEVER, I SEEM ATTACHED TO THE IDEA OF A HAPPY ENDING. I CAN'T BEAR TO THINK THAT YOU MIGHT COME -- AND GO AGAIN FROM US -- WITHOUT YOUR VISION BEING REALIZED BY MILLIONS OF PEOPLE.
PLEASE COMMENT.

It has been so in the past. People like me have always come with a great vision and died without realizing their visions. It is not going to happen to me for the simple reason that I have chosen the right time and the right place. This generation gap is the right time.
Buddha was working with the old people, with the old tradition, with all the orthodox minds and wanting them to be rebellious. So was Lao Tzu and so was Zarathustra. They could not see that the people they were talking to were so deeply rooted in the past that they could not move away from it.

They could listen, they could worship them -- they will worship them forever and they will remember them as great prophets, great saviors, as awakened people -- they will keep them in their hearts as cherished memories, but more than that they cannot do, for the simple reason that they are not the right people.

I am talking to the right people who are already dropping the past, who are already finished with temples, mosques, churches, synagogues.

I am reminded of a small anecdote...

Three rabbis were talking, discussing whose synagogue was the most ultramodern. Now synagogues are not supposed to be ultramodern....

The first rabbi said, "In my synagogue you can smoke, you can drink -- even while I am giving the sermon -- and you can play cards. There is absolute freedom."

The second one said, "That is nothing. While I am giving a sermon my people can even make love. All these thing they do, but they are free -- really free, no inhibition."

The third man said, "This is nothing."

Both said, "What more can we dare...?"

The third rabbi said, "In my synagogue, on the door there is written in golden letters that on every Jewish holiday the synagogue will remain closed."

In all the churches of different religions, their priests are trying to learn psychoanalysis, to become therapists. Strange. They should be reading the TORAH, they should be reading THE BIBLE, they should be studying the VEDAS. They are studying Sigmund Freud, Adler and Jung. For what? What has happened? The new people are slipping out of their hands.

The archbishop here on this beautiful island has been threatening for almost all the time I have been here -- from the very beginning -- that he is going to have a protest march against me. But I know he cannot have a protest march against me, because in his church only a few old ladies go to listen to him. And he will look like a buffoon with old ladies protesting against me in the streets. He is waiting for somebody... but nobody turns up.

On the contrary, the youth of the island -- who have no connection with me -- just seeing the ugliness of the archbishop and his statements, and the falsity of his statements... He is continually wiring to the prime minister and to the politicians: "This man should be immediately, instantly deported; otherwise, he will corrupt our youth. He will destroy our morality, he will destroy our religion." You have been here for two thousand years. A great morality you have created, and a great religion you have created that can be destroyed by a man who is just a tourist for four weeks....

The youth of the island, who have no connection with me -- I don't know who they are -- have gathered, because it is an insult to the island. They are collecting signatures for me against the bishop -- who is saying that sex orgies are happening and thousands of people join in every morning and every evening; that you are not listening to a discourse, it is an intercourse -- saying that these are all lies.

The new generation is already out of their hands.

Only formally are they Christians, Hindus, Mohammedans -- but just formally. They have no fanaticism against all these ideologies or for these ideologies; they are simply not concerned. They are indifferent. This is the right time when

people can be unconditioned -- when on their own accord they are ready to throw out all rubbish.

I can help them to throw it out in a more scientific way so that it does not come back through the back door, so that nothing of it remains in some corner of your unconscious mind. Because even a small part of it in your unconscious mind will be enough -- it will again start growing, it will again spread into your being. It has to be completely cleaned out.

You have to be absolutely fresh, a tabula rasa, a clean slate on which nothing is written so you are free to write whatever you want -- your own poetry, your own song, your own experience.

I am not going to fail for the simple reason that the time is right.

Existence is with me, the old and the past is already dead -- it simply needs a little push and it will go into the grave.

My work is not hard as it was for Buddha, for Confucius.

My work is not hard as it was for Socrates, Pythagoras, Heraclitus. It is very simple because it was already going to happen, even without me. Without me it may take a little longer, may not be done so scientifically, and some traces of the old may remain and haunt you and disturb your future.

What I call meditation is simply a method of cleaning your heart totally of all past, and giving you a new birth. Unless you are reborn just like a child, innocent, there is danger. The past is long and heavy; it can catch you again. It is making every effort.

Bishops and priests and cardinals going to study psychology, psychoanalysis, therapies, is a strange

phenomenon. Why? -- just to understand what is happening to the new youth and what they can do to prevent it from happening. To understand the new mind, they are trying to study all the new sciences that have developed around the mind.

I used to live in a place in India for a few years where Asia's biggest Christian missionary training college was, Leonard Theological College. There were three thousand students from all over Asia. To become a missionary was a six-year course. Just the way somebody becomes an engineer, somebody becomes a doctor, somebody becomes a professor, they were becoming missionaries. In a six-year syllabus, step by step everything was programmed.

The principal was my friend and he invited me to see how beautiful a campus they had created. I stopped at a class where they were teaching how to give sermons. I was amazed that this too was part of the training. The teacher was showing them at what point you should raise your hand, at what point you should look upwards at God, at what point you should speak strongly and authoritatively and at what point you should simply whisper, at what point you have to beat the table.

I asked the principal, "Do you think Jesus had been to any theological college?"

He said, "No, he had not been to any theological college."

I said, "That's why it is safe! -- otherwise these three thousand people would be crucified. It is all acting -- everybody knows they have to practice at one point to raise their hand..." I said, "This is so stupid. Religion is not something that you can teach like other subjects. It is something that you experience, and when you have

something to say you find the right gesture automatically; you don't have to search for it. You find the right emphasis when there is something worth saying; it is not a question of training. You are befooling these three thousand people. Their whole lives they will think they are religious."

And this was not only true about the students.

One of the greatest contemporary Christian missionaries was Stanley Jones. He used to come to India once in a while on his world tours. We became very friendly. He used to have each speech typed on small cards -- ten or twelve or fifteen cards, different points on each card -- and he would keep those cards on the table. He would finish the first card, then remove the first card, then came number two....

He was staying with a friend. He was an old man, a friend of Mahatma Gandhi and respected all over the world as a great spiritual leader. I just mixed up his cards.

He started... and then he looked at the card and said, "My God. Where is my first card?" -- I had rubbed the numbers out!

He started looking at his cards, and the people were laughing and saying, "What kind of speech is this?"

First he was very angry, and he said, "Who has done it?"

I said, "I have done it."

"But," he said, "I thought you were my friend."

I said, "I am your friend and that's why I have done it. I wanted it to be clear to you that all your missionary work is simply bogus. You don't have anything to say, you have only twenty prepared speeches. And you go on with those cards... It is not your experience; otherwise, you should not have bothered about the card. You should have spoken out

of your heart, out of your experience." And I told him, "Remember, whenever you visit my town I am not going to allow you to use cards."

That was the last time he ever visited the town. He never came back. Without cards he was absolutely at a loss what to do, what to say -- everything was written on the card. Religious experience is written in your heart.

The pope has never spoken a single word spontaneously; everything is prepared by the secretaries. You think the pope is speaking, you think the pope is infallible... you should rather think the secretaries of the pope are infallible. The poor pope has nothing to do with it. All those speeches are prepared by the secretaries; he simply repeats them.

The new generation is alert enough, and it is getting out of the hands of the old on its own. I can just help a little bit. Socrates has said that the function of the master is that of a midwife. He is right. The child is ready and wants to come out of the womb; the midwife simply helps the child to be born as comfortably as possible, so that neither the mother is harmed nor the child is harmed. The whole art of midwifery, on a spiritual level, is the work of a master.

Don't be worried...

The world is ready to welcome the new man.

Existence is ready to support the new man in every possible way. Neither can the politicians prevent it nor can your so-called intellectuals prevent it. There is no force that can prevent the new man from appearing.

The time for the new man has come.

The old man has failed so utterly that there is no possibility for him to compete with the new.

I have been challenging different heads of different religions, "You go on spreading lies about me. Why don't you gather a little courage and come directly into a public debate with me?"
But not a single one, neither Hindu nor Christian nor Mohammedan nor Jaina nor Buddhist -- none of them has courage enough to be in a public discussion, openly, so people can feel where the truth is. They themselves know the truth is not with them -- hence the fear; otherwise what can the problem be?
I am talking to my people.
I am not talking even to the people of the island.
I have not invited them. If they come on their own I cannot prevent them, that would be simply inhuman. If they come I welcome them -- but I have not invited anybody.
Why is the bishop worried? The worry is that he has only a congregation of twelve old women, and I have thousands and thousands of young people. He knows that whatever he has been teaching is against nature. The young people can listen to it but cannot follow it.
What I am teaching is in tune with nature; the young people can follow it. It is absolutely their need that somebody should say to them, "You are right to follow your nature; there is no sin in it. The people who have been telling lies to you are afraid that before the truth their lies will be exposed" -- otherwise, is this a religious type of mind?
The pope is preventing my entry into Italy, using his whole power that I should not enter Italy. What fear can he have? He is the representative of God, I am nobody's representative.
I simply represent myself.

I should be afraid of him -- he has everybody on his side, God, Jesus, the holy ghost. I have nobody on my side. I am fighting the whole battle alone, still with absolute certainty that victory is going to be ours, because truth is intrinsically victorious...

You can lie and deceive people for a time, but not forever. You have deceived for long enough. If you have real sincerity it is time that you yourself should say, "We have been lying. We have been deceiving."

It happened once that I was speaking in a conference with a Jaina monk who was very much respected among the Jainas, Chandan Muni. He spoke first, and he talked about the self, the realization of self, and the blissfulness of self. I was sitting by his side, watching the man. All those words were empty; there was no support from his experience. I could see in his eyes, there was no depth.

I spoke after him and the first thing I said was, "Whatever Chandan Muni has said is simply a repetition of scriptures, parrotlike. He has done a good job. His memory is good, but his experience is nil."

There was great trouble because it was the conference of the Jainas. A few people started standing up and going. I said, "Wait! You will have to listen for at least five minutes to me and then you can go. I am new to you; you don't know me. At least five minutes just to have a little introduction as to what kind of a man you have left behind, and then you are free; everybody can go."

Speaking for five minutes was enough, and after five minutes I asked, "Now, anybody who wants to go should immediately leave."

Not a single man left. I spoke for almost two hours. I was not supposed to speak for that long; I was asked to speak only for ten minutes. But seeing that now people were listening and nobody had left the president was afraid. Even Chandan Muni was listening very intensely and alertly. The president was afraid to disturb me because he knew that I am not a man who can be stopped. And I was not going to stop, I was going to throw out that president.

I said, "If people want to hear me... You are no longer president of this conference. You simply get out."

He understood it so he was sitting silently.

But having heard me for two hours, Chandan Muni sent me a message that afternoon saying, "I want to meet you alone, in privacy. I cannot come to the place where you are staying because a Jaina monk cannot go anywhere except the Jaina temple. So please forgive me, you will have to come here."

I said, "There is no problem. I will come."

I went there, and at least two hundred people had gathered. But he wanted absolute privacy, so he took me in, closed the doors of the room, sat down with me on the floor and said, "You were right. I don't have courage enough to say it in public, but I wanted to say to you that you were right: I don't have any experience of self; I don't have any experience of self-realization. I don't know whether such a thing exists or not, and you were absolutely right that I was just like a parrot repeating the scriptures.

"But help me. I am imprisoned, I cannot go anywhere. I am the head of a community; I cannot even ask questions to you before others. They think I am already self-realized, so

why should I be asking questions? -- I should know the answer myself."

And there were tears in his eyes.

I said, "I will do my best to help you, because I have seen many religious leaders but not with such a sincere heart. And I know perfectly well you cannot remain in this bondage long. You have met a dangerous man, and you have invited me yourself!"

And it happened within two years. He was in contact with me -- letters, learning meditation, doing meditation -- and after two years he dropped out of the Jaina community. He was so well respected, and the Jaina community is very rich... and he dropped out.

He came to meet me. I could not believe it. When he came to my house and said, "I am Chandan Muni," I said, "You have changed so much."

He said, "To be free of a prison, to be free of borrowed knowledge has been such a great relief that I have again become young" -- and he was seventy years old. He said, "Now I am ready to do whatever you want. I have risked everything; I was rich, I renounced that to become a Jaina monk. Now I have renounced Jainism, the monkhood, just to be nobody so that I can have total freedom to experiment."

The politicians will not be of much help, but there may be a few politicians who will have a sincerity. And seeing the change in times, seeing that the old and the new have fallen apart... If they want anything to do with the new, they have to understand the new, the functioning of the new.

There may be a few politicians who will come out to help me in my work. There may be a few intellectuals who are

not only intellectuals but intelligent also; they may come to help. We just have to be ready, to wait, and we have to be preparing the new people on as vast a scale as possible.
A few from religious groups will come out -- because there are always a few people who are sincere but by accident have fallen into a wrong group. Once they hear that something of the truth is available, their thirst may be awakened. But whether any religious head, or any politician, or any intellectual helps or not, it does not matter.
The new generation has all the power.
Youth has all the potential of the future.
And there may be many old people who are old only still young in their intelligence.. they will be with you.
Of one thing I am absolutely certain: whatever troubles we have to pass through, the ultimate victory is going to be ours. It is not only a question of any ideology, it is a question of evolution versus death.

Question 5
BELOVED OSHO,
IS IT POSSIBLE FOR A SERGEANT IN THE ARMY TO GET ENLIGHTENED?

It is difficult, but not impossible; if the urge is strong, then it may not even be difficult.
A sergeant in the army has been trained in a certain way, disciplined in a certain way; he is trained and disciplined to kill, or to be killed.
And enlightenment also needs you to be ready to be killed. There is no need to kill anybody, but it needs you to be

killed. The sergeant's whole discipline and training can be used; he can kill his own ego. If he is ready even to die, then there is not much problem in killing the ego.
The moment the ego dies you are enlightened.
So don't be worried. From every direction, from every kind of discipline, from every profession we can find something that can be helpful to bring you to enlightenment. If you cling to the discipline, if you wait for orders from above, then it is going to be difficult. There is nobody above you to order you. Enlightenment cannot be ordered. The same way you have been trained -- turn right, turn left -- somebody cannot say, "Now become enlightened!"
But your disciplined personality can be used in a certain way. You have been prepared to die if the time comes, without any hesitation -- and that is the most significant part as far as enlightenment is concerned. If you are ready to die as an ego instantly, you can explode into a world of light, into a world of delight.
This question is significant for everybody, because everybody is trained for some discipline, some skill, some profession. Everybody has to see how he can make his profession not a hindrance but a support, how to use a stumbling stone as a stepping-stone.

Just a little intelligence is needed.

Okay, Maneesha.

Socrates Poisoned Again After 25 Centuries
Chapter #28

Chapter title: Peace or mind
5 March 1986 am in

Question 1
BELOVED OSHO,
I USED TO THINK THAT RELIGIOUS FEELINGS WERE SOMETHING GREAT, SOMETHING EXCITING AND EXTRAORDINARY WHICH HAPPENED TO ONLY VERY SENSITIVE PEOPLE. BEING WITH YOU, I FEEL VERY FINE AND TENDER LOVE THAT MAKES ME FEEL HAPPY AND WHOLE AND FREE. IT'S SUCH A SIMPLE AND ORDINARY FEELING THAT MY MIND TELLS ME THERE MUST BE SOMETHING GREATER AND MORE INTENSE. IS THIS AGAIN MY EGO, OR IS THERE MORE TO IT?

The mind is always asking for more, It is a beggar.
I will tell you an ancient parable...
A beggar knocked on the doors of the palace. By chance the king was just coming out for his morning walk in the garden, so he himself opened the door. The beggar said, "It seems to be a fortunate day for you."
The king said, "For me or for you?"
The beggar said, "By the end of the day it will be decided. I am a beggar and I ask only one thing. I have got this begging bowl; can you fill it up -- with anything you like?"
The beggar looked a little strange. His eyes were those of a mystic; his speaking was not that of a beggar but of an emperor. His whole aura was of tremendous authority. The king ordered his prime minister to fill the beggar's bowl

with gold coins, so that he would remember that he had knocked on the door of a king, and that he was fortunate.
The beggar laughed.
The king said, "What is the matter?"
He said, "By the evening everything will be decided." His behavior was strange but very attractive too. He was a beautiful man.
And then the trouble started. As the prime minister brought a bag of gold coins to fill the bowl, they all disappeared, and the bowl remained empty. More coins, more coins... all the coins that were in the treasury were brought, and they all disappeared. The whole town gathered there and the news spread like wildfire.
The king said, "Whatever the case, bring all the diamonds, rubies, emeralds, but fill the beggar's bowl." But everything disappeared in it and the bowl remained as empty as ever.
Finally the king lost everything. It was evening. The whole day there had been great excitement all over the capital. The king was stubborn -- but now there was no point, he had nothing else to give. He fell at the feet of the beggar and asked him the secret of the bowl. "Is it a magic bowl? It is evening and you have been telling me again and again, `By the evening, by sunset, everything will be decided.' Now it is time. And in a way everything is decided, I have been defeated by a beggar. But you are not an ordinary beggar. All I want to know is, what is the secret of this begging bowl?"
The beggar said, "It is not a secret, it is something everybody knows. Just look closely at the begging bowl. It is made of the skull of a man."
The king said, "I don't understand."

The beggar said, "Nobody understands. Inside the skull of man is his mind. You go on pouring everything in it and everything disappears. It is always asking for more; it is always empty. It is always a beggar, you cannot change it. You can only understand it and get rid of it."

This is your situation too.

You were thinking that religiousness is something extraordinary, very special, is attained by very special people. It was not your thinking; this has been told to you for centuries. This is the way the whole of humanity has been deceived for thousands of years: religiousness is something so extraordinary, it happens only to special people, prophets, messiahs, saviors, incarnations of God. It is not for the ordinary and the common people. And you have accepted that conditioning. That conditioning is acceptable to the mind because it gives mind an immense scope to ask for more. It gives mind the opportunity never to be satisfied; there must be more.

My whole approach is that religiousness is just like freedom, just like your heartbeat. It is nothing special, it is nothing extraordinary; it is not something to be achieved -- there is no question of excitement. Mind is not needed at all. If you are going to achieve something, then mind is needed, then mind's support is needed; then mind has to think of ways and means of how to achieve it.

But religiousness is your nature. You are born religious. Every child is born religious; it is the society that makes him irreligious, it is the society that corrupts him. It is your religious leaders who are responsible for making the whole of humanity irreligious.

Your religious leaders, your popes, your shankaracharyas, imams, Ayatollah Khomeini -- these are all in the service of the devil. They are destroying the innocence of the child, which is the very center of religiousness. They are destroying the pure humanity of the child by making him a Jew, a Christian, a Hindu, a Buddhist. They are putting masks on the child, conditionings on his mind; and they are giving you this desire that you have to achieve religiousness -- which is a rare adventure.

You have been befooled for centuries.

And mind is in absolute cooperation with the cheaters, exploiters, because if religion is something like a goal far away, and only special and extraordinary people achieve it, then mind is very happy. That is its desire -- to be special, to be somebody extraordinary, higher than others, holier than others, a saint, a prophet, a messiah. The mind is not happy with being just an ordinary and normal human being; it is ready to sacrifice everything to become extraordinary. But whatever it does it can never become religious, because religion is not there, far away, as a goal.

Religion is your source.

It is your very being.

You are not to achieve it, you are simply to remember it. So when I say to you, you are religious, you have only forgotten it... you have been made to forget it. Your innocence has been covered with all kinds of ugly, stupid theologies; you have been given all kinds of faces. But your original face has been lost in these artificial faces.

Your original face is the face of the religious man. You brought it into the world; you came into the world absolutely natural, pure, innocent, loving. You came into

the world playful, nonserious, enjoying the small things of the world -- collecting seashells on the beach, running after butterflies, collecting flowers, colored stones -- and you were so happy, as if you had found the world's greatest treasure.

You had unprejudiced eyes, you had an unpolluted heart. Hence I say again: Religiousness is only a question of remembering what has been forgotten. It is an ordinary human phenomenon. Your mind is cheating you, deceiving you still. Although you are feeling serene, you are feeling peaceful, you are feeling happy, the mind goes on saying to you, "There must be something more." It will go on saying the same to you even if you meet God -- who does not exist. The mind will say, "This god is okay, but there must be some bigger god. This god looks so normal, made in the image of man. There must be a huge god."

You cannot satisfy yourself if you listen to the mind; if you don't listen to the mind, right this very moment, contentment is yours. You can choose between the misery of the mind... because mind will always remain miserable, asking for more and more; that desire is unending.

I had a friend who was a very rich man. He was not born rich; he was a poor man's son, and we were friends when he was a poor man's son. He was adopted by one of the richest families in India because they had no son. Suddenly he became the richest man in India. He should have enjoyed it. He would not have been able to attain such great riches even if he had worked for hundreds of lives. Suddenly he got it without any effort -- but he was not happy. He wanted more.

Just money was not enough, he wanted to become a great leader too. And he had the money, so he fought the election and became a member of parliament. But that was not enough. Again more: he wanted to be a cabinet minister. Because of his money he managed to become a deputy minister -- but that was not enough.

He told me, "I want to be a cabinet minister."

I said, "Do you think that will be enough?"

He said, "I think so."

I said, "Right now you think so. Once you become a cabinet minister, you will not think the same way."

He became a cabinet minister, and immediately when he came to see me he said, "You were right. The day I became a cabinet minister my mind said to me, `You have come a long way. Now to be the prime minister of the country is not far away. Just a few steps more and you can become the prime minister.' But now I am so tense, so worried, I cannot sleep, I cannot enjoy anything. While I am eating I am thinking of politics. While I am making love to my wife I am thinking of the prime ministership. Everything has become mixed up. Help me to find some peace of mind."

I said, "First you become prime minister. Your mind will say, `Now become the president of the country.' If you go on listening to the mind, you cannot have any peace; if you want peace, stop listening to the mind. And drop all those things that you have attained by listening to the mind. As a poor man you were so happy, so joyous. You had nothing, but you had a beautiful being. I am not saying throw away your money. Just don't let your mind dominate you. Then wherever you are you will be peaceful."

If your mind dominates you, even in paradise it will say, "This is paradise? -- there must be something more!" All the houses look so old and rotten and used, because they have been there for eternity. All the people look so sad and serious; they have also been there for eternity. So much dust has gathered on them, and they have nothing to do there, they have lost their dignity. They have attained paradise, but they have lost their humanness, they cannot laugh.

Laughter is prohibited in paradise, did you know? No scripture of the world, of any religion, says that humor is a religious quality -- except me. Nobody is willing to allow humor into religiousness. What will those dead, dry-as-a-bone saints be doing in paradise, can you conceive? They cannot love, they cannot play cards, they cannot even have a football match. They cannot watch television -- it is so unsaintly; they cannot drink even a cup of tea, no coffee break, and no work at all... Their days are empty, their nights are empty; they must be hankering to come back to the earth. At least here they were worshiped as saints; there, nobody worships them because everybody is a saint.

But nobody can come back from paradise. It has an entrance, but no exit. So before entering paradise, think twice -- this is going to be the last act, then you are finished. It is entering almost into your own grave. But the mind will say certainly, "This is not paradise. Find out! Look for paradise. This seems to be some mockery, the devil seems to be behind it. It seems to be a great joke to call this paradise." Even in paradise your mind will not allow you to have peace: peace and mind don't meet.

One of America's very famous rabbis, Joshua Liebman, has written a book, PEACE OF MIND. I wrote him a letter -- the book is a great seller -- saying, "Whatever you know about mind seems to be rubbish. You don't even know that peace of mind is a contradiction of terms, and that is the title of your book. The title should be, PEACE OR MIND." He must have been shocked by my letter -- he never replied. I wrote to him again. "This cowardliness is not good on the part of a rabbi. Either change the title or give me the explanation." Neither has he changed the title nor has he given me any explanation, and I have asked a simple thing. Peace of mind... such a thing does not exist.

Either peace exists, then there is no mind, or mind exists and there is no peace. The right title would be peace or mind. But he cannot change it because that is the whole theme in the book: peace of mind, and how to attain it. He is showing methods, ways how to attain to peace of mind. The change of title will not fit with the book.

He can understand that I am putting him into a difficult situation; if he changes the title then the book will not fit with the title. He will have to write the whole book again, and he cannot write the whole book again because he does not understand that mind is the source of all your tensions, anxieties, worries. It cannot be peaceful, that is impossible. This is the whole essence of the East's experiments in spirituality for thousands of years: peace or mind. The choice is yours. Peace is a very normal, very ordinary, very simple phenomenon. And you are experiencing it, but by the side the mind goes on giving a commentary, "There must be something more. Don't stop. Go on searching."

You have to say to the mind, "Shut up!" It is your mind and you have the right to tell it to shut up, that you are not going to bother about its nonsense for more and more... Enjoy whatever you have got and the more you enjoy it the more it grows. This is the paradox: mind asks for more and more and becomes more and more worried: without mind, you live peace, you live love, you live silence. And by living it, it becomes more and more -- deeper and deeper. Slowly, slowly your happiness starts having wings, starts becoming a blessing, a blissfulness, a benediction.

Question 2
BELOVED OSHO,
THIS MORNING YOU TALKED ABOUT THE MISERY IMPLANTED IN OUR MINDS BY SOCIETY, PRIESTS AND SO ON THAT IS NOT OURS. BUT HOW COULD THIS GAME DEVELOP -- PRIESTS ON THE ONE HAND, PEOPLE ON THE OTHER? WHAT QUALITIES ARE THERE IN MAN SO THAT THINGS DEVELOP THIS WAY?

It is a very simple question. Man, as a child, is the most helpless amongst the children of all the animals. Without the father and mother the child cannot survive. He needs absolute protection, nourishment, warmth; otherwise he will shrink and die. The human child is the weakest child in the whole of existence, but his weakness is a blessing in disguise.
But it can also be exploited -- and that's what has been done down the centuries. The parents never allowed the weakness, helplessness and dependence of the child to turn

into independence, strength, integrity, individuality; they were happy that the child remain obedient. Naturally, an obedient child is not a trouble. A disobedient child is a continuous trouble, but a disobedient child is a real human being.

The obedient child is just simple cow dung. A child who cannot say no has no integrity, and a child who cannot say no to something, his yes is meaningless. The yes gives meaning only when the child is capable of saying no too. Then it is up to his intelligence to decide.

But it is easier for parents that a child always says yes. He is rewarded for being obedient; he is punished for being disobedient. The situation is the same in the schools: the obedient child is rewarded, the disobedient is punished.

In my high school, for one year continuously in the ninth class, I was kept standing outside the class, not allowed to be inside. The first few days I was allowed in, but my interest was more in the trees outside, the birds, the beautiful sky changing its colors, and I was always looking out of the window.

The teacher told me, "If you look out of the window then I will send you out of the class. Then you can look wherever you want. But this is insulting to me; I want you to look at the board."

I told him, "As far as the window and board are concerned, the window is more alive, more beautiful than your blackboard with your ugly handwriting. I don't want to see it... and don't be worried, because whatever you are teaching I will manage in the examination."

That was too much. He told me to get out of the room and stand there. Then the next day he said, "It is better that you

remain outside. What is the point? -- every day the same argument, and I have to send you out."
I said, "I am immensely grateful. You are the greatest teacher in this school. Outside the air is good, the sky is beautiful. Just behind the school is a beautiful forest. And I am at freedom; I don't have to ask you whether I can go anywhere or not, I am already out. So I can go into the forest, I can go up to the trees, I can climb the trees -- the mangoes are ripe -- and who cares about your blackboard? There is no juice in you; mangoes are so sweet and so juicy."
He said, "I don't want to listen to anything -- because you will corrupt the minds of others. They are also thinking of being with you outside and then who am I going to teach? You just remain silent and enjoy whatsoever you want. I will see you at the examination time."
I said, "Before that, I will see you."
He said, "What do you mean?"
I said, "You will know when I see you."
He used to live in a small house just a few houses away from my house. He was a bachelor, he never married; perhaps no woman ever agreed to marry him. It is better to avoid teachers as husbands and lady teachers as wives because they start behaving with you as if they are teachers. Before the examinations I simply went on his roof -- just by the side of his house there was a big tall tree, a peepal tree -- I climbed the tree, went on his roof and removed a few tiles. He was asleep -- it must have been twelve o'clock in the night -- and just from the hole that I had made by removing two or three tiles, I dropped a rope.

In the markets there were rubber snakes available, and I had tied a rubber snake on the rope, and the snake touched his mouth once or twice. He threw it away but it came back again. Finally he had to open his eyes, and seeing a snake hanging over him, he screamed so loudly that... I have been teaching dynamic meditation for years and I never heard such a scream. I have been teaching the primal scream -- but this was something even more than the primal scream.
The next day on the board I made a picture of the snake and wrote, "Now you have seen me, and remember it in the examination; otherwise, I am going to visit you again!"
The whole year I enjoyed being outside. And he gave me a hundred percent mark because he did not want me to do anything more. He was thinking, "This boy can bring anything..." He still believed that it was a real snake.
Teachers want you to be obedient; it is easier for them to control you, to dominate you. All my teachers were complaining to my father, and my father was telling them, "Who am I to complain to? Do you think I am in power? Do you think he is going to listen to me? Do whatsoever you want to do: punish him, expel him from the school -- whatsoever you want to do I absolutely agree. But don't bother me about him, because the whole day... have I nothing else to do? Or have I just to go on listening to what he has done to this teacher, that teacher, this neighbor, that neighbor?"
And he told me, "You can do anything you want, but don't spoil my business. Everybody is coming and I think they are customers... but it turns out they are your customers."
I suggested to my father, "You do one thing. In your big shop, just in the corner you can write on a small board

COMPLAINTS HERE in the back. You are saved... and I will see those people. Let them come."
He said, "The idea is good, but have you seen in any shop a complaints box? People will think those complaints are against me and the shop; nobody will think they are against you. And you will play more mischief on those poor guys who have come in to complain."
I said, "It was just a suggestion to help you."
It is difficult for parents, it is difficult for teachers, it is difficult for priests, it is difficult for everybody to allow any kind of disobedience. Even God -- who is omnipotent, all-powerful, the greatest despot, the greatest dictator -- could not allow; even he could not tolerate a small disobedience from Adam and Eve. They were thrown out of the Garden of Eden and they had committed no sin. In fact, hearing that it was an apple tree I have been eating apples as much as possible. I don't see any sin arising out of eating the fruit from an apple tree.
But the question was not the apple tree.
The question was disobedience.
You are asking me why it happened in the beginning. It is happening every time a child is born. Every child is a beginning. And just looking at every child's life, you can understand the beginning of all the people who have existed on the earth.
So the first thing is that obedience has to be forced; for obedience, fear has to be used. That fear becomes in religious terms, hell. For obedience, reward has to be used; in religious terms, that becomes paradise or heaven. And to keep control over everything a father figure is needed -- so God becomes the father.

I know why they have not made God a mother. I know from my own experience that my mother would hide me in the house when my father was searching for me because I had done something and he was very angry. When my father would refuse to give me any money because I had done something that he had prohibited, my mother would manage to give me money. So I know that the mother cannot be such a disciplinarian as the father can be.

And a mother can be persuaded very easily, because she is nothing but love, she is nothing but heart. The father is head, logic, reason, discipline. The father is man, and the society is man-made. My mother even used to enjoy it when I would come and say to her, "I have done something, and I am in urgent need of help."

She would say, "But first tell me what you have done. I will save you, I will try my best, but first tell me the whole story. You bring such juicy stories that I wonder why your father gets angry. He should enjoy them."

The priests, the father in heaven, the parents here on the earth, the teachers, the political leaders, they all want absolute obedience from everybody so that there is no question of any rebellion, no revolution, no change, so their vested interests are protected. We have all become victims of their vested interests. It is time that things should be changed.

The obedient child is always mediocre; to be disobedient means a little intelligence is needed. The obedient child becomes a good citizen, goes to the church every Sunday; the disobedient child is unreliable. What will he do in his life? He may become a painter, he may become a musician, he may become a dancer -- which are not very profitable

professions -- or he may become just nobody, a vagabond, enjoying his freedom.

One of my friends, a very intelligent man I know, had a doctorate in philosophy, but he never worked. He always cheated people, borrowed money from this one and that one. He had a few things in him which attracted people: he was a good card player, a good chess player, a good drinker, things like that. He would never get drunk; you could go on giving him drink and he would remain in his senses. He was a very friendly and loving person, so wherever he went he would always find friends from whom he would borrow money.

I asked him once -- because he used to come once in a while, when there was nowhere else to go he used to come to stay with me -- I asked him, "How long can you manage it?"

He said, "You don't know the population of the world. I never deceive the same person twice. You should appreciate my ingenuity; I have never deceived the same person again. I could have done it -- but no, it is not my principle. I am a man of principle: I deceive a person only once. The world is so populated, I always find somebody else who is willing to be deceived. If nobody deceives him he will feel bad, I tell you!"

He is still doing that. He has become old and he has learned even more tricks. He is still doing the same, and the people he has deceived do not think badly about him, they understand him. "That man has so many qualities that if he has deceived us for a little money it is not bad. If he had worked he would have been earning more money. If he had just been a showman showing his tricks with cards and

other things, like our work, he would have earned more." Nobody felt hurt that he deceived them; in fact everybody knew that he was going to borrow money and never return it, because he had no money, no sources of income.

I was the only person he never borrowed money from. He said, "I will not borrow money from you because there are bad days in business and I need a shelter. You are my shelter -- so I can at least come to the house, and food and everything is available, and I can rest here before I find new victims."

So he used to come once or twice a year and stay one or two weeks, and then he would start moving again. He had no address; all his letters used to come to my address, and they would accumulate for six or eight months. When he came I would give him the whole lot, a hundred or two hundred letters, and he would say, "Now it is too late, they have already been answered. Burn them. Why bother ... after eight months who is waiting for the reply?" He never read those letters.

The society is afraid. It creates fear, it creates greed, it creates ambition. And the most cunning people in the society become priests, because their business is the most cunning one.

I used to visit a place in India called Surat. Once it was a big port; the Britishers had first landed in Surat. At that time Bombay was nothing, just a small village of fishermen, and Surat was at its peak.

In Surat there is a small community of Mohammedans who believe that their leader, their chief priest, is in direct connection with God. So if you want to transfer any money from this world to the other world, you give it to the priest

and he will give you a note saying, "I have received one million dollars" -- or something -- "from this man, and it should be given to him when he reaches heaven." The chief priest gives the note with a seal, and that note is put with the dead man when he goes into his grave.

Can you believe that?
I used to stay in a house that belonged to the same sect. I said, "Do you think there can be more conmanship than what this priest is doing?"
My friend said, "There is no conmanship; the money really reaches to the other place. People earn for their whole lives, save their money so they can have an account in the other world. And he is in direct contact..."
I took him to the graveyard one night and I said, "Dig up a grave."
He said, "For what?"
I said, "I want to see whether the man has taken that receipt, or if the receipt is still there. Only that will give you some sense."
He said, "But it is against my religion."
I said, "It may be against your religion, but I can dig." I brought out that receipt and showed him, and I told him, "The receipt is here. The bank account has not been transferred."
He said, "My God, but we have all been believing.... I am not alone; thousands of followers all do this when they die. Before death they give as much money as they can."
So one thing: the priests are the most cunning people in the world. Man, as a child, is more helpless than any animal's child. Just join these two things -- man's helplessness and

the cunningness of the priests -- and this is the whole story of all your religions.

And it is not just a question of what happened in the beginning. Every child is a beginning, and every child is born out of parents. Those parents are already under the control of some priesthood, of some religion, and they force the child also to be under the influence of the priest. The parents don't have any bad intentions; they have been befooled. What has been done to them by their parents, they are doing the same to their children. Somewhere the circle has to be broken.

I want my people to jump out of this circle. Drop all fear. There is nothing to fear. There is no hell to be worried about and there is no paradise for which you have to be greedy.

This life, this sun, this ocean...

What more do you want?

Paradise is here. And if we drop the idea of paradise beyond death, we can make this paradise a thousandfold more beautiful.

Once the priest disappears, the most criminal part of humanity will have disappeared. Freedom from religions is the fundamental principle if you want to be religious. To be religious needs no fear, no greed; to be religious needs no churches, no synagogues, no temples. This whole existence is the temple.

All these trees -- just look at the tree I am sitting under; it is a tremendously unique tree. For thousands of years its fruits have been used for weighing gold, because it is the only tree in the whole of existence which produces fruits of exactly the same weight -- I think in Greek they call it

carob -- and from carob trees has come the word `carat'. Gold is still weighed in carats; carob is the name of the fruit of this tree. The miracle is that thousands of fruits would come, but of exactly the same weight, so the most precious metal, gold, could be weighed using those fruits.
Existence is so beautiful, so unique, with all these birds chirping and singing, that you need not be bothered about any paradise or any hell.
Man has to be free of his childhood fears, his childhood greed for rewards; then religions will disappear, priests will be gone, and there will be an immense freedom to grow your individuality and your world.
I know that within you there is something which will go on living beyond death. But it is not a concern for the moment. If you know how to live this moment, if you know how to live life, you will know how to live death and how to pass through death without any scratch.

Question 3
BELOVED OSHO,
YESTERDAY, SOMEBODY TOLD ME I'M ACTING LIKE A CHILD AND I FELT INFERIOR.
PLEASE COMMENT.

That's strange. You should feel superior, not inferior. Acting like a child is a great quality.
Yes, the crowd, the mob of retarded people will think that something has gone wrong: you are acting like a child... Let them think it. But you should not be hurt by what they say. Just look at me. My whole life... I don't think any man in the whole of history has been so much condemned, with so

many lies, allegations, charges from all over the world. Reasonable, unreasonable, true, untrue -- nothing has made me even think about them. It simply proves that we are living in an insane world.

My sannyasins have to be like small children -- with the same joy, with the same innocence, with the same beautiful eyes, looking at the world with great excitement and ecstasy.

Don't be worried if people see you and you are running and catching butterflies. There is no harm. If they see you collecting colored stones on the sea beach, let them laugh. But the last laughter is going to be ours.

Okay, Maneesha.